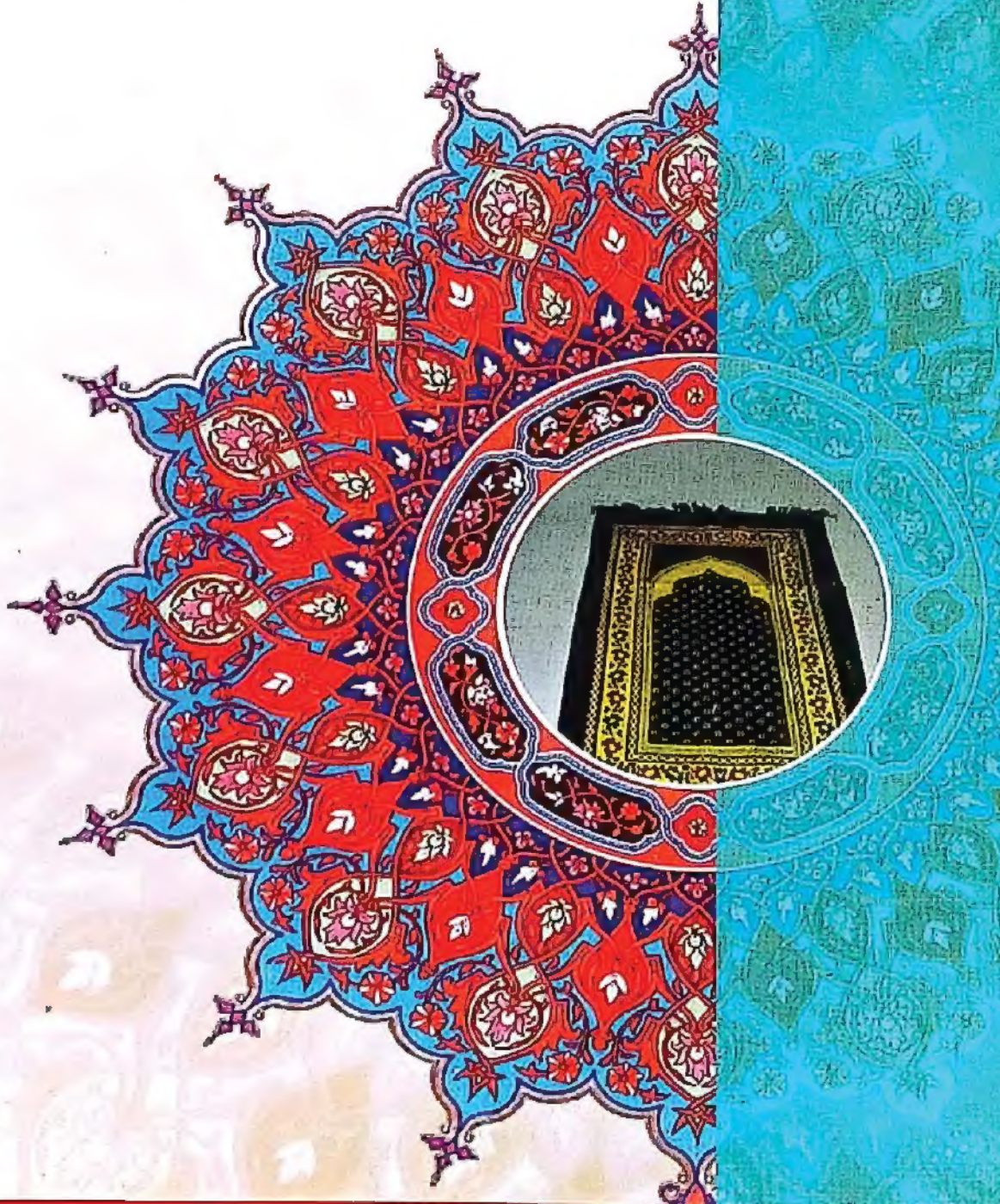


القدوة الحسنة في صلوة النسوة

The Salah of *Women*



© Idara Impex

No Part of this book may be reproduced or utilised in any form or by any means, electronic or mechanical including photo copying, recording or by any information storage and retrieval system without permission in writing from the Publisher.

The Salah of Women



ISBN: 81-7101-682-0

Edition 2014

TP-265-14

Published by Mohammad Yunus for

IDARA IMPEX

D-80, Abul Fazal Enclave-I, Jamia Nagar
New Delhi-110 025 (India)

Tel.: 2695 6832 Fax: +91-11-6617 3545

Email: sales@idaraimpex.com

Visit us at: www.idarastore.com

Designed & Printed in India

Typesetted at: DTP Division

IDARA ISHA'AT-E-DINIYAT

P.O. Box 9795, Jamia Nagar, New Delhi-110025 (India)

CONTENTS

Introduction.....	6
CHAPTER ONE	10
METHOD OF SALĀH	10
Before Beginning Salāh.....	10
The Procedure of Performing Salāh.....	11
The Standing Posture (Qiyām).....	12
Rukū (Bowing Down).....	14
Standing up from rukū.....	15
Sajdah.....	16
The Second Rak'at.....	18
The Final Sitting (Qa'dah).....	19
The Obligatory (Fard) Acts of Salāh.....	23
The Compulsory (Wājib) Acts of Salāh.....	24
Sajdah sahw.....	25
Factors which Nullify Salāh.....	26
Factors which are Makrūh in Salāh.....	27
In Congregation.....	28
Imāmat.....	28
The Saffs.....	30
Recitation.....	31
Departing from the Masjid.....	32
Perfume.....	34
CHAPTER 2	36
DIFFERENCES IN LAWS BETWEEN MALES	
AND FEMALES	36
Menstruation.....	36
Permission.....	37
Azān.....	38
Clothing.....	39

The Saff.....	39
Prompting.....	40
The Voice.....	41
Jumu'ah	41
Kafn.....	42
Following the Janâzah.....	43
Hajj.....	43
Ihrâm of a Woman	45
Divorce.....	45
Polygamy.....	46
The Ghair Muqallids	46
CHAPTER 3	48
PROOFS FROM THE AHÂDÎTH	48
Clothing.....	48
Raising the hands	50
Placing the Hands	54
Sajdah.....	55
The Sitting Position	62
CHAPTER 4	67
THE JURISTS	67
The Hanafî Math-hab	67
The Mâlikî Math-hab	72
The Shâfi'î Mazhab	73
The Hambalî Math-hab	75
The Protagonists of Equality.....	76
CHAPTER 5	81
WOMEN IN THE MUSJID.....	81
Question	81
Response	81
Conditions for the Initial Permission	86
The Conduct of the Sahâbah ﷺ.....	98

The Best Place of Worship for Women	101
The Fuqahâ and the Muhaddithîn	124
Old Women.....	129
Other Schools of Thought.....	130
Conclusion	153
BIBLIOGRAPHY	155
Arabic.....	155
Urdu	159
English	160
GLOSSARY	161

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي جعل فقه الأحاديث نورا للمختار والصلوة والسلام على حبيبته الخي
المختار محمد الذي هو بين الخلائق كالبحر الذخائر المبعوث بصحاح الأخبار ومنعهم
الذين اختاروا سنن الهدى واستمسكوا بأحاديث سيد الأبرار ونفوا عنها تحريف الغالين
وابتغال المبطلين وتأويل الجاهلين أما بعد

Translation:

All praises are due to Allāh who made the understanding of the Ahādīth an illumination for the one who is confused and salutations upon His beloved and chosen one, Muhammad ﷺ, who is like a huge ocean among the creation and who has been sent with authentic Ahādīth. Salutations also upon his followers who adopted the paths of guidance and held firmly onto the Ahādīth of the leader of mankind. They negated the interpolations of those who exceed the limits from the Ahādīth, the falsehood of the wrong ones and the misinterpretation of the ignorant ones.

Introduction

Salāh is one of the most important fundamentals of Islam. Rasūlullāh ﷺ has emphasized its importance in numerous ahādīth. After Imān (belief in Allāh and His Messenger ﷺ), salāh is the most important pillar of Islam. It will be the first action about which one will be questioned on the Day of Judgement as Abū Hurairah رضي الله عنه has reported:

عن أبي هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم أول ما يحاسب به
العبد يوم القيامة الصلاة¹

Translation:

Abû Hurairah رضي الله عنه reports that Rasûlullâh صلى الله عليه وسلم said,
"The first act for which a person will be questioned
on the Day of Judgement will be salâh."²

Anas رضي الله عنه reports that Rasûlullâh صلى الله عليه وسلم said,

عن أنس رضى الله عنه قال قال رسول الله صلى الله عليه وسلم المرأة إذا صلت خمسها
وصامت شهرها وأحصنت فرجها وأطاعت بعلها فلتدخل من أى أبواب الجنة شاءت³

"When a woman performs her five daily salâh, fasts in
Ramadân, remains chaste and obeys her husband, she
will enter jannah from whichever door she pleases."

Due to the importance of this act of worship, it is

¹ جامع الترمذى ص ٩٤ السجدة الباكستانية و حديث ٤١٣ ص ١٦٨٢ دار السلام، وأخرجه أبو داود
وابن ماجه عن أبي هريرة ولهم الدارى وسكت عليه المفردى فى المختصر.

² Note that the references of all narrations have been inserted
in Arabic in the footnotes. The author's name and details of
the publisher can be found in the bibliography.

³ رواد أبو نعم فى الحلية - مشكوة المصابيح ص ٢٨١ السجدة الباكستانية و ج ٢ ص ٢٢٨ دار
الفكر بيروت - أخرجه الترمذى وقال المصنف فيه رواد بن المراح وثقه أحمد وجماعة وقال ابن معين
وهو فى هذا الحديث وثقة رجاله رجال الصحيح وللحديث شواهد أنظر مجمع الزوائد ٣٠٦/٤.

imperative that one carries it out according to the sunnah of Rasûlullâh ﷺ. Every minute detail should be meticulously followed so that one's salâh can be acceptable in the court of Allâh.

In Sharîah, many of the laws that apply to females are different to those that apply to males. For example, a woman is not permitted to travel without a *mahram*⁴ while a male is permitted to do so. Likewise, there are many other laws that are applicable to one gender and not to the other. A whole chapter has been devoted in this book to highlight some of the differences.

Similarly, the method of performing salâh for females is slightly different to that of males. This will be proven in the light of the ahâdîth (traditions) of Rasûlullâh ﷺ, the statements of the Sahâbah رضي الله عنهم and the learned scholars of Islam.

There is a group among the Muslims called the *Ghair Muqallidîn*⁵ who claim that there is no difference in their salâhs. Their women perform salâh in exactly the same manner as the males. However, this is due to their gross

⁴ The meanings of all Islamic terms have been explained in the glossary. Please refer to it at the end of the book.

⁵ Those who claim to practise on the ahâdîth and who do not follow any particular Imâm. They are also referred to as Ahle Hadith, Lâ-Mazhabis or Salafis which is a misnomer because they do not adopt the practices of the pious predecessors.

ignorance.

Women who adopt any of the schools of thought of the four Imâms viz. Shâfi'î, Mâlikî, Hanbalî or Hanafî Mazhab, should be completely at ease that the method in which they perform their salâh is correct and in accordance to the hadîth of Rasûlullâh ﷺ as will be proven in the ensuing pages. They should not be misled by the ignorant women who imitate males in performing their salâh, especially in the two *harams* of Makkah Mukarramah and Madînah Munawwarah.

In chapter one, the detailed method of salâh has been outlined. One who is only looking for the method of performing salâh without going into any detailed proofs will find this chapter very helpful. Chapter two discusses some of the differences in the laws of Islam between males and females. In chapter three, the detailed proofs from the ahâdîth regarding certain postures that are adopted by females have been mentioned. Chapter four is devoted to the statements of the jurists regarding the different postures of females in salâh while chapter five discusses the issue of women attending the salâh in the masjid.

The author makes an earnest duâ to Allâh to accept this humble effort and make it a means of guidance for all the Muslims. آمين

CHAPTER ONE

METHOD OF SALÂH

In this chapter, we discuss in detail the manner in which salâh has to be performed by females as outlined by the Hanafî jurists in the light of the *ahâdîth* of Rasûlullâh ﷺ, the *âthâr* of the Sahâbah رضي الله عنهم and the Tâbi'in (رضي الله عنهم).

Before Beginning Salâh

Ensure that the body, clothes and place of salâh is clean. One must be in a state of wuḍū. One must perform salâh during the proper salâh times. It is makrûh to unnecessarily delay the salâh. The most appropriate manner would be to begin your salâh as soon as the azân has been called out from the musjid. One can thereafter continue with the household chores. Do not let other engagements cause a delay in your salâh.

Apart from the face, hands and feet, the rest of the body must be covered. Women should cover themselves properly using a sheet or cloak so that the head, neck, chest, arms, shoulders, thighs and shins are covered. If the face, hands and feet are also covered, salâh will be valid. If one uses such a thin scarf or burqah from which the head, neck and throat are visible, and similarly, if the arms, elbows and shins are visible, salâh will not be valid. Accordingly, one should take great care in ensuring that the entire body is thoroughly covered.

If during *salâh*, a quarter of any part of the body besides the face, hands and feet is exposed for the duration in which سبحان ربى العظيم can be recited three times, the *salâh* will not be valid. If less than a quarter of the limbs was exposed, the *salâh* will be valid but it is sinful to do so.

It is *makrûh* to bend the head forwards and make the head touch the chest. It is also *makrûh* to bend the chest. One should stand completely upright.

The Procedure of Performing Salâh

Stand straight facing the *Qiblah* with your gaze fixed on the place of *sajdah*. The toes must also face the *Qiblah*. It is contrary to the *sunnah* to make the feet face outwards away from the direction of the *Qiblah*. Keep the feet together.⁶

Make an intention in the heart that you are performing a certain *salâh* eg. the *fard* of *Fajr*. It is not necessary to utter the intention verbally. Raise the hands to the shoulders without taking them out of the cloak or sheet. Women should not raise their hands to their ears.

The palms should face the *Qiblah* with the fingers kept straight. Do not bend the head forwards. Recite اللهُ أَكْبَرُ when raising the hands. Then place the hands on the chest without making a circle with the fingers of the right

⁶ مشق زبور حصه ۲ ص ۱۷

hand around the left hand. Place the right palm on the back of the left palm, keeping the fingers close together. Women should not place their hands below their navels.

The Standing Posture (Qiyām)

Recite:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَقَبَارِكَ اسْمُكَ
وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Translation:

“O Allāh, You are pure and praiseworthy. Your name is lofty and Your greatness is elevated and there is none besides You.”

This is called *thanā* (ثناء). Remember that a woman will recite all these du'ās including the Qurānic verses silently even though it may be a *jahrī salāh* (one in which the recitation is done aloud).

Then recite:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Translation:

“I seek refuge in Allāh from the rejected satan.”

This is called *ta'awwuz* (تعوذ).

Follow this by reading:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation:

“I begin in the name of Allâh, the most beneficent, the most merciful.”

This is called *tasmiah* (تسمية).

Thereafter, recite Sûrah Fâtihah and say Âmîn (أمين) .

Then recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

and a sûrah or a minimum of three verses of the Holy Qurân.

If you are behind the Imâm, then only recite:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ
وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

and remain silent thereafter. If the Imâm is reciting the Qurân, listen attentively to the recitation.

Women should recite *Sûrah Fâtihah* and a *sûrah* silently in every salâh. The recitation of the Qur'ânic verses is called *qirâ'ah* (قراءة).

Do not move any part of the body unnecessarily. The more still one stands, the better it is. If one has to scratch anywhere out of necessity, use one hand only. However,

it is better to avoid such an act.

Do not place all the pressure on one leg only and leave the other leg free. Place equal pressure on both legs.

If one has to yawn, try to suppress it as much as possible.

The gaze should be on the place of sajdah in the standing position. Do not look around.

Once the recitation is complete, this heralds the end of the standing position, *qiyâm* (قيام).

Rukû (Bowing Down)

Keep the following factors in mind when going into *rukû* (ركوع):

When one has completed the *qirâ'ah*, one should say, **اللَّهُ أَكْبَرُ** and go into *rukû*. Begin reciting **اللَّهُ أَكْبَرُ** when you start bowing down and complete the recital of **اللَّهُ أَكْبَرُ** when you reach the position of *rukû*.

Women should bow down slightly, just enough for the hands to touch the knees. Do not bend down so much that the back becomes completely straight, like the males. Keep the fingers together and place them on the knee. Do not grasp the knees by spreading out the fingers as the males do. Bend the

knees slightly to the front and keep your elbows tucked into your sides.

Remain in the position of *rukû*, for the minimum duration of reciting the following words three times with ease:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Translation:

“Pure are You, O my Sustainer, the great.”

Keep your gaze on your feet while in *rukû*. Keep the feet close to each other.

Standing up from rukû

Stand up completely straight when you rise from *rukû*. This posture is called *qaumah* (قومة). Your gaze must be on the place of *sajdah*. As you move into the standing position, recite:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Translation:

“Allâh has heard the one who praised Him.”

If you do not stand up properly and merely make a sign of standing up, it is not sufficient and your *salâh* will not be valid. Only after standing up erect, can you go down into *sajdah*. Recite the following words while standing:

رَكَاتِكَ لِحَمْدِكَ

Translation:

"O my Sustainer, praise is only for You."

One can also recite:

رَكَاتِكَ لِحَمْدِكَ حَمْدًا كَثِيرًا حَيًّا تَبْرُكًا نَدِيمًا

Translation:

"O my Sustainer, only You are worthy of excessive, excellent and blessed praises."

Or recite:

لَهُنَّ رَكَاتِكَ لِحَمْدِكَ يَا السَّمَاوَاتِ وَيَا الْأَرْضِ
وَمَا شِئْتَ مِنْ بَعْدِهَا

Translation:

"O Allah, my Sustainer, You are worthy of praises that fill the skies and the earth and whatever else You desire."

Sajdah

Say **سُبْحَانَكَ** and go into **sajdah** (سجدة). Begin reciting **سُبْحَانَكَ** when you start going down and complete the recital of **سُبْحَانَكَ** when you reach the position of

صحیح الحدیث ج ۱ ص ۱۰۰

صحیح الحدیث ج ۱ ص ۱۰۰

sajdah. When going into sajdah, first place your knees on the ground, then your hands, then your nose and then your forehead. Both the forehead and the nose should touch the ground. The fingers and toes should face the Qiblah. Contract yourself completely by making your thighs touch your stomach, your arms should touch your sides and take your legs out to the right side. Keep your fingers in the direction of the Qiblah with your arms and elbows on the ground.

Recite the following words a minimum of three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Translation:

“O my Sustainer, You are pure and most high.”

One may read the above five, seven or more times. Then rise up from sajdah and sit down with ease. The sitting position is called *jalsah* (جَلْسَةٌ). It is sinful to go into the second sajdah without sitting up properly. One has to repeat the salah if *jalsah* is not made. Sit on the left buttock, take the feet out to the right and keep the right thigh on the left thigh. The feet must be kept horizontally on the ground and not kept erect. Keep the hands on the thighs with the fingers close together. The gaze must be focussed on the lap. Sit for the duration of reciting at least once *سُبْحَانَ رَبِّيَ الْأَعْلَى*. It is also permissible

to recite*:

اللَّهُمَّ اهْدِنِي وَأَرْحَمْنِي وَأَجْبِرْنِي وَأَهْدِبْنِي وَأَرْزُقْنِي

Translation:

“O Allāh, forgive me, have mercy on me, help me, guide me and sustain me.”

Then prostrate for a second time (*sajdah*) by first placing the hands, then the nose and forehead. When rising up from *sajdah*, first raise the forehead, then the nose, then the hands and finally the knees.

Do not lean on the ground when rising. However, it is permissible to lean due to illness, old age or if your body is heavy. The end of the second *sajdah* heralds the end of the first *rak'at*.

The Second Rak'at

After standing up from *sajdah*, recite Bismillāh, Sûrah Fâtihah and another sûrah or at least three verses of the Holy Qur'ân. Then complete the second *rak'at* as you have done in the first. After coming up from the second *sajdah*, sit as described

*جامع الترمذی ج ۱ ص ۶۳ النسخة الباكستانية و حديث ۳۸۴ ص ۱۶۶۶ دار السلام.
 وأخرجه ابو داؤد وابن ماجه والحاكم وقال صحيح الاسناد وواقعه النهی ۲۶۲/۱ وكللك
 صححه المنطاني في شرحه على ابن ماجه ۱۵۱/۵.

above for the *jalsah* position. If this is a two raka'ât salâh, this will be the final sitting position which is called *qa'dah akhîrah* (قعدة الحرة).

Note that raising the hands to the ears, *thanâ* and *ta'awwuz* are not recited in the second or subsequent raka'ât.

The Final Sitting (Qa'dah)

This is the same as *jalsah* as previously explained. Recite *At-Tahiyât* as follows:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation:

“All our oral, physical and monetary prayers are only for Allâh. Salutations to you, O Prophet, and Allâh's peace and His blessings be upon you. Blessings of Allâh be upon us and on all those worshippers who are pious. I testify that there is none to be worshipped but Allâh and I testify that Muhammad ﷺ is His worshipper and Messenger.

When one reaches the words, أَنْ لَا إِلَهَ إِلَّا اللَّهُ raise the right index finger and place it down when saying, إِلَّا اللَّهُ. When raising the index finger, make a circle with the thumb and the middle finger. The two small fingers must be closed. The index finger must be

pointed towards the Qiblah and not completely straight skywards. When you lower the index finger, keep the other fingers as they were when you raised the index finger.

After reciting *At-Tahyyat*, recite the following *salât* (*dhurûd*):

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدًا وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَيَّ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ
خَيْرُ صَاحِبِي فَجَبِّدْ اللَّهُمَّ بَارِكْ عَلَيَّ مُحَمَّدًا وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَيَّ إِبْرَاهِيمَ وَعَلَىٰ آلِ
إِبْرَاهِيمَ إِنَّكَ خَيْرُ صَاحِبِي

Translation:

“O Allāh, send Your mercy on Muhammad ﷺ and on his family as You have sent Your mercy on Ibrāhīm ؑ and his family. No doubt, You are great and praiseworthy. O Allāh, send Your blessings on Muhammad ﷺ and on his family as You have blessed Ibrāhīm ؑ and his family. No doubt, You are great and praiseworthy.”

Then recite the following *duā*:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا تَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Translation:

“O Allāh, indeed I have wronged myself tremendously and no one forgives sins except You.

Therefore forgive me, forgiveness from Your side. Undoubtedly, You are most forgiving and merciful.”

One can also read the following *du'a* or any other *du'a* contained in the Qur'an and Ahādith:

رَبَّنَا إِنَّا أَلَيْنَا إِلَهُنَا حَسَنَةً وَآلَيْنَا الْأَعْيُرَةَ حَسَنَةً وَوَلَّيْنَا عَذَابَ النَّارِ

Translation:

“O our Sustainer, grant us good in this world as well as the hereafter and save us from the punishment of the fire.”

Then make *salām* by saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Translation:

“Peace be upon you and the mercy of Allāh.”

Say:

السَّلَامُ عَلَيْكُمْ

while facing the qiblah and then turn your face to the right while saying:

وَرَحْمَةُ اللَّهِ

Your gaze should be on your shoulder when you make *salām*. Intend greeting the angels and pious

jinns that are on your right. Then turn your head and bring it back to its normal position facing the Qiblah. Now turn to the left and make salâm while intending to greet the angels and pious jinns on your left. Your salâm is now complete: This method of uttering the salâm is deduced from the ahâdîth¹⁰.

It is preferable to make duâ after salâh. This is done by raising your hands chest height with the palms facing skywards. There should be a slight gap between the palms. Do not join them completely nor spread them very far apart.

If you are performing a three or four raka'ât salâh, stand up after reciting *At-Tahîyât* (أَلْحَمْدُ لِلَّهِ...). The first sitting position is referred to as *qa'dah ûlâ* (قعدة اول). In this position, *salât* (*durûd*) and *du'â* are not recited.

If it is a fard salâh, recite only *bismillâh* and *Sûrah Fâtihah* and go into *rukû'*. Then complete the salâh as described above for a two raka'ât salâh.

¹⁰ والكيفية هذه من ابتدائه تلقاء الرجح وانتهائه من جانب اليمين (معارف السنن ج ٣ ص ٣٥) و في المجموع شرح المذهب لابي زكريا النوري (ج ٣ ص ١٤١) يتدنى السلام مستقبل القبلة ويمنه ملتفتا بحيث يكون تمام سلامه مع آمر الالتفات وي المنفى لايمن قدامة (ج ١ ص ٥٩٢) قال ابن عقيل: يتدنى بقوله السلام عليكم الى القبلة ثم يلتفت قائلا ورحمة الله عن يمينه وبأمره لقول عائشة كان النبي صلى الله عليه وسلم تلقاء وجهه معناه ابتدأ السلام ورحمة الله يكون في حال التمام

If the salâh is not a fard salâh, then together with Sûrah Fâtihah, recite another sûrah in the third and fourth raka'ât before proceeding to rukû'.

The Obligatory (Fard) Acts of Salâh

The following six acts are fard in salâh. If any of them are missed out, the salâh will be null and void, whether one leaves them out intentionally or unintentionally. The salâh will have to be repeated.

1. *Takbîre Tahrîmah* i.e. to say اللهُ أَكْبَرُ after making the nîyyah.
2. *Qiyâm* - to stand. One has to stand for the duration of the amount of *fard qirâ'ah*. Standing is obligatory for the *fard* and *witr* salâhs only. Standing for the two sunnah raka'ât of Fajr is also obligatory.¹¹
3. *Qirâ'ah* - to recite any verse of the Holy Qur'ân. The condition is that the verse must constitute at least two words eg. ثم نظر . If the verse comprises only one word eg. مدهامتان , or one letter eg. ص , or two letters eg. حم , then the obligation will not be fulfilled. *Qirâ'ah* is obligatory in the two raka'ât of fard and all the raka'ât of *witr*, sunnah and *nafl*.
4. *Rukû'*. *Rukû'* is obligatory in every rakat of salâh.

¹¹ علم الفقه لمولانا عبد الشكور الكهري ج ٢ ص ٦٢

The minimum rukû' is that one should bend to the extent that the hands reach the knees.

5. The two *sajdahs*. Two *sajdahs* are fard in every *rakat*.

6. *Qa'dah Akhîrah* - the final sitting posture for the duration of *Tashah-hud*.

The Compulsory (Wâjib) Acts of Salâh

The following constituents are wâjib in *salâh*. If any one of them is omitted, the error must be rectified by performing *sajdah sahw*. *Sajdah sahw* will be discussed later.

1. To begin the *salâh* by reciting the words **اللَّهُ أَكْبَرُ** in particular.
2. To recite *Sûrah Fâtihah*.
3. To recite *Sûrah Fâtihah* in the first two *raka'ât* of a fard *salâh* and in all the *raka'ât* of *witr* and *nafl salâh*.
4. To add at least three verses after *Sûrah Fâtihah*.
5. To recite *Sûrah Fâtihah* before another *sûrah*.
6. *Tartîb* - to fulfil the various constituent parts of *salâh* (the fard and wâjib acts) in their appropriate sequence as described in the section dealing with the method of performing *salâh*.
7. *Qa'dah Ūlâ* - to sit after every two *raka'ât* for the duration of *tashah-hud*.
8. To stand for the third *rakat* immediately after *tashah-hud* without any delay.
9. To recite *Tashah-hud* in every *qa'dah*.

10. To recite Du'â-e-Qunût in the third rakat of witr salâh.
11. *Qaumah* - to stand erect after performing rukû' and before going into sajdah.
12. To make *salâm* in order to exit from salâh.
13. *Ta'dîl* - to fulfil all the actions of salâh with ease without being hasty. If the salâh is performed without observing *ta'dîl*, the salâh, though valid, is rendered improper. Sajdah sahw is not performed for failing to observe *ta'dîl*.
14. To recite the extra takbîrs of Eid Salâh.
15. To recite the takbîr of rukû' in the second rakat of Eid Salâh.

All other acts of the salâh, besides the fard and wâjib constituents, are sunnah or mustahab factors. One should perform all such acts to attain the maximum reward of salâh as all these acts are meritorious. One should not omit them without any reason. However, no sajdah sahw is performed for omitting the sunnah and mustahab constituents.

Sajdah sahw

Sajdah sahw is the performance of two additional sajdahs in order to compensate for the omission of a wâjib or any such defect. These sajdahs are only performed if the defect or error was committed by mistake. If the error was caused intentionally, sajdah sahw cannot be performed but the salâh will have to be repeated.

The method of performing sajdah sahw is that after reciting *tashah-hud* in the final sitting, one must read,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

and turn the head to the right. After making one salâm, perform two sajdahs and complete the salâh as usual. Then recite *tashah-hud*, *salât (durûd)* and *du'â* and make salâm to complete the salâh.

Factors which Nullify Salâh

1. Speech whether intentional or unintentional nullifies the salâh. Even saying 'ah' or 'oh' will nullify the salâh. Similarly, if by clearing the throat unnecessarily, a sound is emitted, the salâh will become null and void. Replying to the greeting of someone by saying,

وعليكم السلام

will also nullify the salâh.

2. Any action which does not form part of salâh, if carried out during salâh will nullify it eg. to walk, eat or drink.

3. If one's chest is turned away from the qiblah, the salâh is nullified.

4. Laughing aloud during salâh also nullifies the

salâh.

5. If a woman plaits her hair while offering salâh, her salâh becomes null and void.

Factors which are Makrûh in Salâh

The following factors are makrûh in salâh. Although these acts do not nullify the salâh, they diminish the reward of the salâh.

1. To fiddle with one's clothing and hair.
2. To crack one's fingers.
3. To glance to the right or left.
4. To place the hands on the hips.
5. To perform salâh facing another person.
6. To perform salâh on pictures of animate objects or in the proximity of such pictures.
7. To lengthen the second rakat considerably more than the first one.
8. To specify a particular sûrah for a particular salâh.
9. To squat, sit on one's heels or to sit like a dog with the posterior on the ground and the knees raised up.
10. Voluntarily leaving out a sunnah.
11. To perform salâh in such clothing in which one does not go in front of people.
12. To lean on to something.
13. To perform salâh while one has the urge to go to toilet or to pass wind.
14. To perform salâh in someone else's property

without the owner's consent.

15. To perform salâh in a dirty place like a toilet.
16. To perform salâh on a public road or in the graveyard.
17. To perform salâh with a little impurity or in close proximity to impurity.
18. To count the verses of the Qur'ân or the tasbîh on one's fingers.
19. To rub off dust or sand from one's face if the sand or dust does not harm one.
20. To make sajdah only on the forehead when one has the ability to place the nose on the ground.
21. When one has the urge to eat, to perform salâh in the presence of the food.
22. To repeat the same sûrah in both the raka'ât of fard when one knows other sûrahs as well.
23. In the fard salâh, to recite the sûrahs contrary to the sequence of the Qur'ân.
24. To recite a sûrah in the fard salâh, omit the next sûrah and recite the following one eg. to recite *Sûrah Al-Fîl* in one rakat and to recite *Sûrah Al-Mâ'ûn* in the next one. This mas'alah applies to the short sûrahs only i.e. from *Sûrah Bayyinah* till the end.
25. To close the eyes unnecessarily.

In Congregation

Imâmat

It should be remembered that it is *makrûh* for a

females-only congregation. However, if women do happen to perform salâh in congregation in which there are exclusively females, the female Imâm will stand among the women of the first saff in the centre of the saff as the following narration indicates:

روى عن عائشة أيتها أمساء قامت وسطهن¹²

Translation:

When Âishah رضي الله عنها made Imâmat of a female congregation, she stood among them at the centre.

Sheikh Abdur Razzâq (211 A.H)¹³ رحمه الله quotes the following narration in his *Musannaf*:

عن حجرة بنت حصين قالت أمتنا أم سلمة في صلاة العصر قامت بيتنا¹⁴

Translation:

Hujayrah Bint Husain رضي الله عنها reports that Ummu Salmah رضي الله عنها was their Imâm in Asr salâh and she stood amongst them.

¹² من طريق عبد الرزاق والدارقطنى وغوهرهما أنظر تلخيص الجبير ٤٢/٢ وقال النورى ن الخلاصة سنه صحيح كذا ن نصب الراية ٣١/٢ وانظر المصنف لعبد الرزاق ج ٣ ص ١١٠ الكتب الإسلامى بيروت.

¹³ Dates after a personality's name refer to his date of birth and death according to the lunar calender. Where only one date is mentioned, it refers to the date of demise.

¹⁴ أخرجه الدارقطنى والثانى وغوهرهما كما ن التلخيص الجبير ٤٢/٢ وقال النورى سنه صحيح كما ن نصب الراية ٣١/٢.

The Saffs

In a congregation of males and females, the males will occupy the front rows, followed by the children and then the females. Sheikh Abdur Razzâq (211 A.H) رحمه الله، narrated the following hadîth in his *Musannaf*:

سأل رجل أنس بن مالك رضى الله عنه هل كن النساء يشهدن الصلاة مع رسول الله صلى الله عليه وسلم قال ايها الله اذا قلم قال رسول الله صلى الله عليه وسلم : خير صفوف النساء الصف المؤخر وشر صفوف النساء الصف المقدم وشر صفوف الرجال الصف المقدم وشر صفوف الرجال الصف المؤخر¹⁵

Translation:

A person asked Anas Ibn Mâlik ؓ whether the women attended the congregation with Rasûlullâh ﷺ. He replied in the affirmative and said that is the reason for which Rasûlullâh ﷺ mentioned, "The best saffs of the women are the last saffs and the worst saffs of the women are the front saffs. The best saffs of the males are the front saffs while the worst saffs of the males are the last saffs."

¹⁵ المصنف لعبد الرزاق ج ٣ ص ١٤٨ وأخرجه الجماعة الا البخارى عن ابن عمر قال قال رسول الله صلى الله عليه وسلم خير صفوف الرجال اولها وشرها آخرها وشر صفوف النساء آخرها وشرها اولها. وانظر الاحاديث في هذا للمصنف في نصب الرابطة ٣٦/٢.

Recitation

When one performs salâh behind the Imâm, one will not recite anything from the Qur'ân. Only the tasbîhs and du'âs will be recited. Allâh ﷻ says in the Holy Qur'ân:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ¹⁶

Translation:

"When the Qur'ân is being recited, listen to it attentively and remain silent in order that you obtain mercy."

Imâm Muslim Ibn Hajjâj (261 A.H) رَحِمَهُ اللهُ has narrated the following words:

وَإِذَا قُرِئَ فَأَنْصِتُوا¹⁷

Translation:

Abû Mûsâ Ash'arî رَضِيَ اللهُ عَنْهُ reports that Rasûlullâh ﷺ said, "When the Imâm recites, remain silent."

This hadîth explicitly indicates that when one is a muqtadî, one has to remain silent.

¹⁶ سورة الأعراف ٢٠٤

¹⁷ صحيح مسلم ج ١ ص ١٧٤ النسخة الباكستانية وحديث ٦٣ ص ٧١٢ دار السلام

Imâm Abû Abdillâh Ibn Mâjah Al-Qazwînî . (273 A.H) رحمه الله has narrated the following hadîth:

عن جابر رضى الله عنه قال قال رسول الله صلى الله عليه وسلم من كان له امام فقرأه
 الامام له قراءة¹⁸

Translation:

Jâbir ؓ reports that Rasûlullâh ﷺ said, "Whoever has an Imâm, the recitation of the Imâm will suffice for him."

Departing from the Musjid

It is makrûh for females to attend the congregation. However, if the congregation happens to have both males and females, the women must be allowed to depart first. Imâm Sulaimân Ibn Ash'ath Abû Dâwûd (275 A.H) رحمه الله has narrated the following hadîth in his *Sunan*:

عن أم سلمة رضى الله عنها قالت كان رسول الله صلى الله عليه وسلم إذا سلم مكث قليلا وكانوا يرون أن ذلك كما ينفذ النساء قبل الرجال¹⁹

¹⁸ سنن ابن ماجه ص حديث جابر هذا أخرجه عبد بن حميد واحمد بن منيع في مسنديهما وقال الحافظ البوصرى الشافعى في اتحاف للمهرة: استناد حديث جابر الاول على شرط الشيخين والثاني على شرط مسلم (الاتحاف للطبوع مامش المطالب للعالية ٢/٤٥٠).

¹⁹ سنن أبي داود ص ١٤٩ نسخة الباكستانية وحديث ١٠٤٠ ص ١٣٠٠ دار السلام وأخرجه البخارى والنسائى وابن ماجه.

Translation:

Umme Salmah رضي الله عنها reports that Rasûlullâh صلى الله عليه وسلم used to wait for a little while after making salâm in order for the women to depart before the men (from the musjid).

عن أسماء بنت أبي بكر رضي الله عنها قالت سمعت رسول الله صلى الله عليه وسلم يقول من كان منكم يؤمن بالله واليوم الآخر فلا ترفع رأسها حتى يرفع الرجال رؤوسهم كراهية أن يرين من عورات الرجال²⁰

Translation:

Asmâ Bint Abî Bakr رضي الله عنها reports that she heard Rasûlullâh صلى الله عليه وسلم saying, "Whoever from amongst you believe in Allâh and the Last Day, should not raise her head before the men have lifted their heads. This is in order that you do not see the *aurah* (private parts) of the men."

In those days, the men used to wear a sheet as a lower garment. During prostration, there was the possibility of their private parts being exposed from the rear. Therefore, the women were ordered to raise their heads from sajdah after the men.

سنن أبي داود ص ١٢٣-١٢٤ حديث أسماء بنت أبي بكر قال المزي ن تحفة الاشراف بهد²⁰ ان ذكر له طريقا اخرى فيها وهم من أحد الرواة قال : والمخفوظ حديث معمر يعني حديث أبي داود المذكور تحفة الاشراف ٢٥١/١١ وأما قول الحافظ المنذرى بأن رسول أسماء مجهول فقد قال الحافظ في التعريب يحتمل أن يكون عبد الله بن كيسان وهو ثقة والله أعلم.

Perfume

Imâm Muslim (261 A.H) ربه الله has narrated the following hadîth in his *Sahîh*:

عن زينب امرأة عبد الله بن مسعود رضى الله عنهما قالت قال لنا رسول الله صلى الله عليه وسلم إذا شهدت إحدنا المسجد فلا تمس طيباً²¹

Translation:

Zaynab, the wife of Abdullah Ibn Mas'ûd ربه said that Rasûlullâh ربه said, "When any of you (women) come to the musjid, do not apply any perfume."

Imâm Muslim (261 A.H) ربه الله has also narrated the following hadîth:

عن ابى هريرة رضى الله عنهما قال قال رسول الله صلى الله عليه وسلم لما امرأة أصابت بخوراً فلا تشهد معنا العشاء الآخرة²²

Translation:

Abû Hurairah ربه reports that Rasûlullâh ربه said, "Whichever woman applies fragrance should not

²¹ صحيح مسلم و مشكوة المصابيح ج ١ ص ٣١٢ دار الفكر - بيروت و ص ٩٦ النسخة
الباكستانية

²² صحيح مسلم و مشكوة المصابيح ج ١ ص ٣١٢ دار الفكر - بيروت و ص ٩٦ النسخة
الباكستانية

attend the Ishâ salâh with us."

CHAPTER 2

DIFFERENCES IN LAWS BETWEEN MALES AND FEMALES

The Sharī'ah has taken the physical differences of males and females into account, thereby differentiating in the postures of salâh. Just as there are differences in salâh, so too are there numerous differences in almost every aspect of worship. Hereunder we enumerate a few examples of the differences in laws between males and females.

Menstruation

Imâm Muhammad Ibn Ismâil Al-Bukhârî (256 A.H) رحمه الله has narrated the following hadîth:

عن معاذة أن امرأة قالت لعائشة رضي الله عنها أتجزئ إحدانا صلاحها إذا طهرت فقالت
أحرورية أنت قد كنا نجبض مع النبي صلى الله عليه وسلم فلا يأمرنا به أو قالت فلا

نفعله²³

Translation:

Muâzah reports that a woman asked Âishah رضي الله عنها whether a woman should make qadâ (amends) of her salâh when she is purified from her menstruation. Âishah رضي الله عنها replied, "Are you a

²³ صحيح البخارى ص ٦٩ دار السلام و ص ٤٦ النسخة الباكستانية

Khârijî²⁴? While we were with Rasûlullâh ﷺ, he did not command the menstruating women to make qadâ of their missed salâhs.”

This hadîth indicates that a woman who menstruates does not perform salâh while she is menstruating and when her menstruation is complete, she does not have to make amends for her missed salâhs. This ruling applies only to woman. The menstruating women used to keep away from the Musallâ (Eid Gâh) as mentioned by Imâm Bukhârî²⁵ (رحمه الله):

فأما الحيض فيشهدن جماعة المسلمين ودعوتهم ويعترلن مصلاهم

Translation:

Umme Atiyyah ؓ reports that the menstruating women attended the congregation of the Muslims and their du'â but kept away from their place of salâh.

Permission

If a woman wants to attend the masjid, she has to

²⁴ A deviated sect who lived in Harûrâ near Kufa and who regarded making qadâ compulsory after a woman is purified from her menses.

²⁵ صحيح البخارى ص ١٢٤ من ١ ص ١٢٤ نسخة الباكستانية

ask her husband for permission. Males have not been commanded to seek the permission of their spouses before attending the masjid.

Imâm Bukhârî (256 A.H) رحمه الله has narrated the following hadîth²⁶:

عن سالم بن عبد الله عن أبيه عن النبي صلى الله عليه وسلم قال إذا استأذنت امرأة أحدكم فلا يمنعها

Translation:

Sâlim narrates from his father who reports that Rasûlullâh ﷺ said, "When any one of your wives seeks your permission, do not prohibit her."

Azân

It is mentioned in *Musannaf Abdur Razzâq*²⁷:

عن ابن عمر : ليس على النساء أذان

Translation:

²⁶ صحيح البخارى ص ١٧٢ دار السلام و ص ١٢٠ النسخة الباكستانية

رواه البيهقى موقوفاً بسند صحيح ومثله في التلخيص الجبير ج ١ ص ٢١١ وفي المصنف لبيد الرزاق ج ٣ ص ١٢٧ نقله الزيلعي من حديث أسماء مرفوعاً من الكامل لابن عدى وضعفه ثم قال وهذا الحديث أنكره ابن الجوزي في التحقيق وقال هنا لا نعلمه مرفوعاً إنما هو شيء يروى عن الحسن البصرى وإبراهيم النخعي ورده الشيخ في "الامام" واقفه أعلم.

“Abdullâh Ibn Umar رضي الله عنه states that there is no azân upon women.”

Ibrâhim Nakh'î (96A.H) رحمته الله, a great Tâbi'î and *faqîh* (jurist) of Iraq who was also the teacher of Imâm Abû Hanîfah رحمته الله, states that azân and iqâmah are not compulsory upon women.

Clothing

As mentioned previously, a woman has to cover her entire body before she can perform salâh. However, the minimum requirement for males is from the navel to the knee.

The Saff

In congregation, a woman has to stand behind the saff of the males and children.

Imâm Bukhârî (256 A.H) رحمته الله has narrated the following hadîth ²⁸:

عن أنس بن مالك رضي الله عنه قال صليت أنا وبتيم في بيتنا خلف النبي صلى الله عليه وسلم وأمي خلفنا أم سليم

Translation:

²⁸ صحيح البخاري ج ١ ص ١٠١ الصفحة الماكستانية و حديث ٧٢٧ ص ٥٨ دار السلام

"Abu Ibn Munkar ؓ says that he and an orphan performed *salâh* in their house behind Rasûlullâh ﷺ while the mother of Ayes ؓ, Ummu Sulaim ؓ stood behind them."

This *hadîth* indicates that even if a woman is alone, she has to stand behind the *salâh* of the males and will not join the males in their *salâh*.

Prompting

The following *hadîth* is mentioned in *Sahîh Bukhârî*:

عن أبي هريرة رضى الله عنه عن النبي صلى الله عليه وسلم قال الصفيق للنساء والتسبيح
للرجال²⁹

Translation:

Abû Hurairah ؓ reports that Rasûlullâh ﷺ said, "Clapping (of the palms) is for females and *tasbîh* (saying *subhânallâh*) is for males."

The jurists have interpreted this *hadîth* to mean that when an incident occurs in *salâh* eg. the Imâm errs, then the Muqtadîs (followers) should prompt him by either saying سبحان الله for males while females

²⁹ صحيح البخاري ص 226 دار السلام - ج 1 ص 160 النسخة الباكستانية

should not make their voices heard. They can clap the inner side of the right palm on the back of the left palm.

The Voice

It is stated in *Ilâ-us-Sunan*:

والمرأة مستاة من قنك (الجهر بالتكسر) فزعا لا يجوز لها رفع صوتها³⁰

Translation:

“It is not permissible for a woman to raise her voice in *salâh*.”

Jumu'ah

Imâm Abû Dâwûd (275 A.H) رحمه الله has narrated the following hadîth:

عن طارق بن شهاب رضى الله عنه قال قال رسول الله صلى الله عليه وسلم الجمعة حق واجب على كل مسلم في جماعة الا على أربعة عبد مملوك أو امرأة أو صبي أو مريض³¹

³⁰ اعلاء السنن ج ٢ ص ١٥٩

سنى أبى داود ص ١٥٢ هنا الحديث قال النورى عنه في الخلاصة عن قول أبى داود طارق رأى الى³¹ صلى الله عليه وسلم ولم يسمع منه قال هنا غير قادح في الصحة ناته يكون مرسل صحيح وهو حجة والحديث على شرط الصحيحين وقال البيهقي في سنه ١٨٢/٣ : هنا الحديث وان كان فيه ارسال فهو مرسل جيد وطارق من كبار التابعين ومن رأى الى صلى الله عليه وسلم وان لم يسمع منه والحديث شواهد.

Translation:

Târiq Ibn Shihâb رضي الله عنه reports that Rasûlullâh ﷺ said, "Jumu'ah is compulsory on every Muslim with congregation except on four people: a slave, a woman, a child and a sick person."

Imâm Abû Dâwûd (275 A.H) رحمته الله also narrates the following hadîth:

ول رواية أم عطية رضي الله عنها ولا جمعة علينا ولما نأ عن اتباع الجنائز³²

Translation:

In the narration of Umme Atiyyah رضي الله عنها, it is mentioned that Rasûlullâh ﷺ said that Jumu'ah is not obligatory upon women and he prohibited us from following the janâzah.

Kafn

The kafn of a woman differs considerably from that of a man. The way her hair is plaited is also

وانظر نص الرأية ١٩٦/٢ وتلخيص الحبير ٦٥/٣ ومع ذلك فقد أحرجه الحاكم موصولا وقال الحافظ صححه غير واحد.

مجنز أبو داود حديث ١١٣٩ ص ١٣٠٢ دار السلام و ص ١٦٢ نسخة الباكستانية . سكت عليه³² المنفرد وابن القيم ونقله الحافظ في الفتح باب اتباع النساء الجنائز وعزاه إلى الطبراني وسكت عليه وكذلك أورده في تلخيص الحبير ٦٥/٢ وعزاه إلى ابن خزيمة في صحيحه ولم أحده في للطبراني والله أعلم.

different.³³

Following the Janâzah

Imâm Bukhârî (256 A.H) رحمه الله narrates the following hadîth:

عن أم عطية لما قالت لمهنا عن اتباع الجنائز ولم يعزم علينا³⁴

Translation:

Umme Atiyyah رضي الله عنها said, "We were prohibited from following the janâzah and this order was not emphasized upon us."

The jurists have concluded from this hadîth that it is *makrûh tanzîhî* for females to follow the janâzah.

Hajj

Hajj is obligatory on both males and females but females have an added condition of travelling with the husband or a mahram. Imâm Abû Dâwûd (275 A.H) رحمه الله narrates the following hadîth:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لا يجمل لامرأة مسلمة

³³ انظر صحيح البخاري من ٢٤٧-٢٤٨ دار السلام ر من ١٦٨ النسخة الباكستانية.

³⁴ صحيح البخاري من ٢٥١ دار السلام ر ج ١ من ١٧٠ النسخة الباكستانية

تسافر مسيرة ليلة إلا ومعها رجل ذو حرمة منها³⁵

Translation:

Abû Hurairah رضي الله عنه reports that Rasûlullâh صلى الله عليه وسلم said, "It is not permissible for a Muslim woman to travel the distance of a day's journey without a mahram male."

Imâm Abû Dâwûd (275 A.H) رحمه الله, also narrates the following hadîth:

عن أبي سعيد رضى الله عنه قال قال رسول الله صلى الله عليه وسلم: لا يحل لامرأة تؤمن بالله واليوم الآخر أن تسافر سفراً فوق ثلاثة أيام فصاعداً إلا ومعها أبوها أو أخوها أو زوجها أو ابنها أو ذو محرم منها³⁶

Translation:

Abû Sa'îd رضي الله عنه reports that Rasûlullâh صلى الله عليه وسلم said, "It is not permissible for a woman who believes in Allâh and the last day to travel for three days or more without her father, brother, husband, son or mahram."

³⁵ سنن أبي داود ج ٢ ص ١٤٠ للكتب المصرية بيروت وأخرجه مسلم والترمذي كما في تحفة الأشراف وعزاه للنفري في البخاري في المختصر.

³⁶ سنن أبي داود ج ٢ ص ١٤٠ للكتب المصرية بيروت قال للنفري في المختصر: أخرجه مسلم والترمذي وابن ماجة وأخرجه البخاري ومسلم من حديث قرعة بن يحيى عن أبي سعيد بحره.

Ihrâm of a Woman

The ihrâm of a male differs considerably from that of a female eg. a male cannot wear sewn clothing while a female can. A woman does not shave her head to come out of ihrâm. Males have to shave the head after coming out of ihrâm. Imâm Abû Dâwûd رحمته narrates the following hadîth:

عن ابن عباس رضى الله عنه أن رسول الله صلى الله عليه وسلم قال ليس على النساء جلق
إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ³⁷

Translation:

Ibn Abbâs رضي الله عنه reports that Rasûlullâh صلى الله عليه وسلم said, "Women do not shave their heads completely; they only trim their hair."

Divorce

Nikâh is consummated by both males and females, but only the male has the right to issue a *talâq* (divorce). Imâm Ibn Mâjah (273 A.H) رحمته narrates the following hadîth³⁸:

³⁷ سنن أبي داود ج ٢ ص ١٤٠ المكتبة المصرية بيروت قال الحافظ في التلخيص ٢٦١/٢ : رواه
أبو داود والدارقطني والطبراني من حديث ابن عباس وقواه أبو حاتم في العلل والبحارى في التاريخ
وأعله ابن القطان ورد عليه ابن المراق فأصاب .

³⁸ سنن ابن ماجه ج ١ ص ٦٧٢ دار النكر - بيروت

انما الطلاق من أخذ بالساق

Translation:

"Talâq (issuing a divorce) is only the prerogative of the male."

Polygamy

A male has the prerogative of marrying four women while a female can marry only one male. Allâh ﷻ says in the Holy Qur'ân:

فانكحوا ما طاب لكم من النساء مثنى وثلاث ورباع¹⁴

Translation:

"Marry women who please you whether two, three or four."

The Ghair Muqallids

The Ghair Muqallids, who claim that there are no differences in the salâh of males and females, themselves differentiate between the sexes. Hereunder follow some examples:

1. In their musjids, the males are appointed as Imâms but no musjid of theirs has a female as an Imâm.
2. Males are always muazzins in their musjids and

¹⁴ سورة النساء آية ٣

never a female.

3. The Iqâmah is only called out by males. Females are never given this task.

4. The males always stand in the front saffs. The females are made to stand in the rear.

5. Most of their males perform salâh bare-headed. The females however, do not discard their scarves or burqâs.

6. Most of their males leave their elbows and shins exposed in salâh. However, their females do not perform salâh in this manner.

7. The females cover their whole bodies in salâh; not the males.

8. The males stand with their feet wide apart while the women do not do this.

It will be the height of immodesty to see women standing with their feet wide apart in salâh.

CHAPTER 3

PROOFS FROM THE AHÂDÎTH

Imâm Ahmad Ibnul Husain Al-Bayhaqî (458 A.H) رحمہ اللہ has mentioned a principle which is the basis of the differences found in the salâh of males and females. He says,

وجماع ما يفارق المرأة فيه الرجل من أحكام الصلاة راجع الى الستر وهو أنها مأمورة بكل ما كان أستر لها والأبواب التي تلى هذه تكشف عن معناه⁴⁰

Translation:

"The separating factor between the laws of salâh of males and females is that of concealment. A woman is commanded to do all those actions which are more concealing for her. The succeeding chapters will reveal this distinguishing factor."

Clothing

Imâm Bayhaqî (458 A.H) رحمہ اللہ narrates the following hadîth:

عن عائشة رضى الله عنها عن النبي صلى الله عليه وسلم أنه قال لا تقبل صلاة حائض إلا

⁴⁰ السنن الكبرى للبيهقي ج ٢ ص ٢٢٢

بجمار⁴¹

Translation:

Âishah رضي الله عنها reports that Rasûlullâh صلى الله عليه وسلم said, "The salâh of a woman is not accepted unless she wears a veil."

Imâm Abû Bakr Ibn Abî Shaybah (235 A.H) رحمته الله narrates:

عن مجاهد أيما امرأة لم تغط شعرها لم تقبل لها صلاة⁴²

Translation:

Mujâhid (104 A.H) رحمته الله reports that whichever woman does not cover her hair, her salâh will not be accepted.

It is reported in the *Musannaf* of Ibn Abî Shaybah رحمته الله (235 A.H):

عن عائشة رضي الله عنها أنها سئلت عن الخمار فقالت إنما الخمار ما رارى البشرة

والشعر⁴³

Translation:

Âishah رضي الله عنها was asked about the khimâr. She replied that the khimâr was a veil that concealed the skin and the hair.

البيهقي ج ٢ ص ٢٣٣ قال الحافظ في بلوغ المرام: رواه الخمسة إلا السائي وصححه ابن

حزيمه

المصنف لابن أبي شيبة ج ١ ص ٢٣٠⁴²

المصنف لابن أبي شيبة ج ٢ ص ٢٣٥⁴³

Imām Abū Dāwūd (275 A.H.) رحمه الله, has related a similar hadith from Ummu Salmah رضي الله عنها in which a khimār and a long cloak have been mentioned.⁴⁴

Raising the hands

Hāfiz, Nūrud-dīn Haythamī (807 A.H.) رحمه الله, states:

عن والي بن حجر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يا ابن حجر إذا صليت فأجعل يديك حذاء أذنك والمرأة تجعل يديها حذاء لحيها⁴⁵

Translation:

Wāli Ibn Hujr رضي الله عنه states that Rasūlullah ﷺ said to him, "O Ibn Hujr, when you perform salāh, raise your hands till your ears while a woman should raise her hands till her chest."

Imām Abū Bakr Ibn Abī Shaybah (235 A.H.) رحمه الله, narrates:

عن عبد ربه بن زياد قال رأيت أم الدرداء ترفع يديها حذاء عنقها حين تصبح

⁴⁴ مسند أبي داود ص ٩٤ المسند المصنف في حياته وبعده ٦٤٠ ص ١١٢٠، المسند، قال

المناظر بلوغ البراءة أخرجه أبو داود وصححه الألباني

⁴⁵ صحيح الزوائد ج ٢ ص ١٠٣ دار الريان - القاهرة، وإصلاح المسند ج ٢ ص ١٥٦

الصلاة⁴⁶

Translation:

"Abdo Rabbih Ibn Zaytūn said that he saw Ummud-Dardā raising her hands parallel to her shoulders when beginning salāh."

Imām Abū Bakr Ibn Abī Shaybah (235 A.H) رحمه الله has also narrated the following tradition:

عن عطاء الله سئل عن المرأة كيف ترفع يديها في الصلاة قال حادو ثديها⁴⁷

Translation:

Atā رحمه الله (a Tābi'ī), was asked how a woman should raise her hands in salāh. He replied that she should raise them till her breast.

Based at the headquarters of Islam, Makkah Mukarramah, Atā رحمه الله used to issue this fatwā (legal verdict).

Imām Abū Bakr Ibn Abī Shaybah (235 A.H) رحمه الله narrates:

عن حماد أنه قال يقول في المرأة إذا استأذنت الصلاة ترفع يديها إلى ثديها⁴⁸

⁴⁶ الصلاة لابن أبي شيبة ج 1 ص 129 إدارة القرآن - دار الحديث - بيروت

⁴⁷ أيضا

⁴⁸ أيضا

Translation:

“Hammâd Ibn Salmah Al-Basrî (91-167 A.H) رَحِمَهُ اللهُ used to say that a woman should raise her hands parallel to her breast when beginning salâh.”

Hammâd (167 A.H) رَحِمَهُ اللهُ was based in the centre of Islam, Kûfa, where he used to issue the fatwâ according to the above-mentioned hadith.

The narration of Ibn Juraij رَحِمَهُ اللهُ has been mentioned as follows:

عن ابن جريج قال قلت لعطاء تشير المرأة بيديها بالتكبير كالرجل قال لا ترفع بذلك يديها كالرجل وأشار فخفض يديه جدا وجمعهما اليه جدا وقال ان للمرأة هيئة ليست للرجل وان تركت ذلك فلا حرج⁴⁹

Translation:

(The teacher of Imâm Bukhârî رَحِمَهُ اللهُ, Abû Bakr Ibn Abî Shaybah [235 A.H] رَحِمَهُ اللهُ, narrates that) Ibn Juraij رَحِمَهُ اللهُ, asked Atâ رَحِمَهُ اللهُ, whether a woman should gesture with her hands like a male when making takbîr. Atâ replied that she should not raise her hands like a male. Then he practically indicated with his hands how it should be done by lowering his hands and drawing them very close to his body. Then he said, "In the raising of the hands, a woman

⁴⁹ أيضا

is unlike a man. And if she leaves that, there is no harm."

The Muslim Ummah continued this practice over the centuries. Imâm Zuhri رحمته الله, used to issue the same fatwâ in Madînah Munawwarah. In view of these narrations, the Fuqahâ have issued the following ruling as mentioned in the authentic work of Allâmah Burhânud-Dîn Al Marghînânî (593 A.H.) رحمته الله, namely *Al-Hidâyah*:

والمرأة ترفع يديها حذاء منكبيها هو الصحيح لأنه أستر لها³⁰

Translation:

"A woman should raise her hands till her shoulders. This is the correct view because there is more concealment in this posture for her."

During this era of virtue, not a single individual objected to this practice because there were no Ghair Muqallids present at that time.

This is the only time the hands will be raised. Thereafter, before rukû', after rukû' etc. the hands will not be raised. Alqamah has narrated the following hadîth in this regard:

قال عبد الله بن مسعود رضي الله عنه الا أصلى بكم صلاة رسول الله صلى الله عليه

³⁰ الهداية ج ١ ص ٥٠ دار الكتب العلمية - بيروت

وسلم فصلی فلم يرفع يديه الا في أول مرة^{٥١}

Translation:

'Abdullâh Ibn Mas'ûd رضي الله عنه states, "Should I not perform the salâh of Rasûlullâh ﷺ for you?" Then he performed salâh and did not raise his hands except in the beginning.'

Placing the Hands

The erudite scholar, Allâmah Abdul Hayy Luckhnowî (1264-1304 A.H) (رحمه الله) writes:

واتفقوا على أن السنة لمن وضع اليدين على الصدر لأنه أستر لها^{٥٢}

Translation:

"As for women, the jurists are unanimous that it is sunnah for them to place their hands on their bosoms."

There is *ijmâ* (consensus of opinion) on this mas'alah. According to the Qur'ân and Hadîth, the one who opposes *ijmâ* is destined to hell. According to the Hadîth, the one who cuts himself off from *ijmâ* is a satan.

It is regrettable that the Ghair Muqallidîn males perform salâh just like the females (with their

^{٥١} جامع الترمذی ج ١ ص ٥٩ السعة الباكستانية و حديث ٢٥٧ ص ١٦٦٣ دار السلام

^{٥٢} السعة ج ٢ ص ١٥٦

hands on their chests etc.). In a certain town, there were no Ghair Muqallids. A Ghair Muqallid happened to perform salâh there. Observing him perform salâh in this new style, two men began commenting. The one said it is very strange that Allâh has made this person a male but he is performing the salâh of women. The second person remarked that he must have learnt how to perform salâh from his wife and is therefore following her instructions."

Sajdah

Imâm Abû Dâwûd (275 A.H.) رحمه الله، has narrated the following hadîth in his *Marâsil*:

عن يزيد بن أبي حبيب روى عن رسول الله صلى الله عليه وسلم مر على امرأتين تصليان فقال إذا سجدتا فصما بعض النخم إلى الأرض فإن المرأة ليست في ذلك

كالمراة

Translation:

Yazîd Ibn Abî Habib states that Rasûlullah ﷺ passed by two women who were performing their salâh. He said to them, "When you prostrate (go into sajdah), then make parts of your body touch the ground because a woman is unlike a man in

¹¹ صحیح ابوداؤد ج ۱ ص ۱۱۳

¹² صحیح ابوداؤد ج ۱ ص ۱۱۳

تکویف الشیخی ج ۱ ص ۲۱۳ - شرح الفقه - طبع في باكستان

these aspects."

Ibn Bayhaqī (458 AH) رحمه الله narrates the following hadith:

عن عبد الله بن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم إذا حست المرأة في الصلاة وضعت فخذهما على فخذهما الأخرى وقد سحنت كصفت عهابي فخذهما كأستر ما يكون فما ورن الله تعالى يستر ليها ويقون يا ملائكة تشهدكم أن قد غفرت ما⁵

Translation:

Abū Allāh Ibn Umar ؓ reports that Rasūlullāh ﷺ said, "When a woman sits during salāh, she should place her one thigh over the other and when she prostrates (goes into sajdah), she must attach her stomach to her thighs (i.e. her stomach and thighs must touch) so that it is more concealing for her. Indeed Allāh ﷻ looks at her and tells the angels, "O My angels, bear witness that I have forgiven her."

The following narration appears in *As-Sunanul Kubrá*:

عن أبي سعيد الخدري رضي الله عنه صاحب رسول الله صلى الله عليه وسلم عن رسول الله صلى الله عليه وسلم أنه قال من صوف الرجل نصف الأول وكان يستر الرجل في

لسر الكوي تبينى ح ٢٢٢ ص ٢٢٢ شرحه، مشكاة، باكستانه سر لكتلا عنه و⁵
 غفرت تكفى وسبلى و غفرت لانس.

يتحفظوا في سجودهم ويلبس النساء ينخفضن في سجودهن وكان يلعب الرجال أن يقرضوا
ليسرى وينصروا اليمنى في التشهد ويلبس النساء أن يقرعن وقتل يا معشر النساء لا ترفعن
أبصاركن في صلاتكن تنظرن إلى عورات الرجال⁵⁶

Translation:

Abū Saïd Khudrī ؓ says that Rasūlullāh ﷺ said, "The best saff for the men is the front saff while the best saff for the women is the last saff. He used to command the men to completely stretch out when performing sajdah while he ordered the women to completely contract during the sajdah. He used to command the men to lay down the left foot and make the right foot upright during tashah-hud. And he used to order the women to practise *tarabbu'* (to sit cross legged) and he said, "O women, do not raise your glances in salāh in order to look at the *satr* of the males."

Imām Abū Bakr Ibn Abī Shaybah (235 A.H) رحمه الله quotes the following statement of Ali ؓ:

عن علي رضي الله عنه قال إذا صلت المرأة فتحنقز وتضم فخذها⁵⁷

⁵⁶ تفسير الكواشي للسيوطي ج ٢ ص ٢٢٢-٢٢٣ قال البيهقي رحمه الله: وقد روى عنه حنيفة

صديق لا يخرج يأتها أحد ما لها الخديت وكان الخديت السابق.

⁵⁷ صحيح لا يروي عنه ج ١ ص ٢٧٠ ذكر عن أنس واحد وأما تصدع بحر حواء فقد أخرجه عنه

الترمذي من طريق إسرائيل عن أبي إسحاق عن المغيرة عن علي بن أبي حمزة عن أبي

الاحوص عن أبي إسحاق وأخرجه البيهقي من طريق أبي الاحوص بالسند المذكور.

Translation:

It is reported that Alî ﷺ said, "When a woman performs salâh, she must practise *ih.tifâz*⁵⁸ and keep her thighs close together."

Imâm Abdur Razzâq (211 A.H) رَحِمَهُ اللهُ has quoted the following hadîth in his *Musannaf*:

وعن علي قال إذا سجدت المرأة فلتحتفز وتلتصق فخذيهما ببطنها⁵⁹

Translation:

Alî ﷺ says, "When a woman prostrates, she must practise *ih.tifâz* and keep her thighs close to her stomach."

The following narration has been quoted by Imâm Bayhaqî (458 A.H) رَحِمَهُ اللهُ:

قال علي رضي الله عنه إذا سجدت المرأة فلتضم فخذيهما⁶⁰

Translation:

"Alî ﷺ said that when a woman performs sajdah, she must keep her thighs close together."

⁵⁸ *Ihtifâz*: to lean on one side and rest on the posterior. See

لغات الحديث ج ١ ص ٩٨ - كراتشي - باكستان

⁵⁹ المصنف لعبد الرزاق ج ٢ ص ١٣٨

⁶⁰ السنن الكبرى لليتهى ج ٢ ص ٢٢٢

The following narration appears in *Kanzul Ummâl*:

عن ابن عمر رضى الله عنهما قال وإذا سجدت ألصقت بطنها بفخذيها كأستر ما يكون لها⁶¹

Translation:

“Ibn Umar رضي الله عنهما states that when a woman prostrates, she must let her stomach touch her thighs in order to make herself completely concealed.”

Imâm Abû Bakr Ibn Abî Shaybah (235 A.H) رحمته الله narrates the following statement:

عن ابراهيم⁶² قال إذا سجدت المرأة فلتزق بطنها بفخذيها ولا ترفع عجزتها ولا تجافي كما يجافي الرجل⁶³

Translation:

“Ibrâhîm رحمته الله says that when a woman prostrates, she should join her thighs to her stomach without raising her posterior and without stretching her limbs out like a male.”

The following words have been narrated by

⁶¹ كبر المال ج ٤ ص ١١٧

⁶² ول كتاب الأثار لامام محمد الشيبان مع تعليق الشيخ أبو الوفاء الانصاري (ج ١ ص ٦٠٧ -

٦٠٨) : ناظر أقوال الامام النخعي التي رويت عنه وكذا عن غيره مضطربة متضادة فيما بينها بعضها يزعم مذهبنا وبعضها يخالفه. دار الكتب العلمية.

⁶³ المصنف لابن أبي شيبة ج ١ ص ٢٧٠

Ibrâhîm Nakha'î رحمه الله:

عن ابراهيم قال إذا سجدت المرأة فلتضم فخذيها وتضع بطنها عليها⁶⁴

Translation:

“Ibrâhîm رحمه الله said that when a woman prostrates, she must draw her thighs inwards and place her stomach on them.”

The following narration has been reported by Imâm Mujâhid (104 A.H) رحمه الله:

عن مجاهد أنه كان يكره أن يضع الرجل بطنه على فخذه إذا سجد كما تضع المرأة⁶⁵

Translation:

“Mujâhid used to dislike that a man attach his stomach to his thighs in prostration as a woman does.”

Hasan Basrî رحمه الله is quoted as follows:

عن هشام عن الحسن قال المرأة تضطم في السجود⁶⁶

Translation:

“Hishâm reports from Hasan who says that a

⁶⁴ أيضا

⁶⁵ أيضا

⁶⁶ أيضا

woman should draw herself closely together in sajdah.”

Imâm Abdur Razzâq (211 A.H) رحمته الله, narrates as follows:

عن إبراهيم قال كانت توتر المرأة أن تضع ذراعها وبطنها على فخذيها إذا سجدت ولا تنحرف كما ينحرف الرجل لكي لا ترفع عجزها

Translation:

“Ibrâhîm (رحمته الله) says, “A woman used to be commanded to place her arm and her stomach on her thigh when she goes into sajdah and not to spread her limbs out as a male does so that her buttocks are not raised.”

Allâmah Abul. Qâsim Al-Harawî (224 A.H) رحمته الله narrates:

...When a woman performs sajdah she should contract herself when sitting and prostrating

Translation:

“...When a woman performs sajdah she should contract herself when sitting and prostrating”

Allâmah Muhammad Tâhî Al-Ghazâlî (505 A.H) رحمته الله

1. صحيح ابن ماجه ج 2 ص 125

2. صحيح ابن ماجه ج 2 ص 125 - في الحديث الصحيح - بيروت

رحمه الله narrates:

وحدیث علی: اذا صلت المرأة فلتحتفز اذا جلست واذا سجدت ولا تحوى اى تضام
وتجتمع⁶⁹

Translation:

"When a lady performs salâh, she must contract herself when she sits down and when she goes into sajdah and she must not spread her limbs out."

Based on these narrations, the Fuqahâ have issued the following ruling:

والمرأة تنخفض في سجودها وتلزم بطنها بفخذها لأن ذلك أستر لها⁷⁰

Translation:

"A woman should contract herself in sajdah and join her stomach to her thighs because this is more concealing for her."

The Sitting Position

It is mentioned in the Musnad of Imâm Abû Hanîfah (150 A.H) رحمه الله:

عن ابن عمر رضى الله عنهما أنه سئل كيف كان النساء يصلين على عهد رسول الله

⁶⁹ مجمع بحار الأنوار ج ١ ص ٥٢١ - مكتبة دار الإيمان - المدينة المنورة - العريضة السعودية

⁷⁰ الهداية ج ١ ص ٥٤ دار الكتب العلمية - بيروت و ج ١ ص ١١١ النسخة الباكستانية

صلى الله عليه وسلم قال كن يتربعن ثم أمرن أن يحتفزن⁷¹

Translation:

“Abdullâh Ibn Umar رضي الله عنه was asked how the women performed their salâh during the era of Rasûlullâh صلى الله عليه وسلم. He replied that initially they performed *tarabbu'*. Then they were ordered to draw themselves close together and lean onto one side by resting on their left buttocks and completely contracting themselves.”

Tarabbu' is to sit cross-legged. This narration indicates that initially the women sat in the position of *tarabbu'* but this command was later abrogated and they were then ordered to draw themselves close together and lean onto one side by resting on their left buttocks and completely contracting themselves.

Sheikh Abul Wafâ Afghânî رحمته الله writes:

وهذا أقوى وأحسن ما روى في هذا الباب ولذا احتج به امامنا وجعله مذهبه وأخذ به.⁷²

جامع المسانيد ج ١ ص ٤٠٠ دار الباز - مكة المكرمة⁷¹

وقال الشيخ ظفر أحمد عثمان: وبه يظهر لكل من له مسكة أن مسانيد الامام معتبرة معتمدة عكف عليها الحفاظ وأنك عليها المحدثون شرحا واحتصارا وجمعا وترتبا وزيادة واحتجاجا واستدلالا - اعلاء السنن ج ٣ ص ٢٤.

تعليق الشيخ أبو الوفاء الأفغانى على كتاب الأثار للإمام محمد الشيبان ج ١ ص ٦٠٨ فار⁷²
الكتب العلمية.

Translation:

“This is the most authentic narration of this chapter i.e. the sitting position of women. It is for this reason that Imâm Abû Hanîfah (رحمہ اللہ) has made it the basis of his math-hab.”

Imâm Abû Bakr Ibn Abî Shaybah⁷³ (235 A.H) رحمہ اللہ narrates the following statement:

عن ابن عباس رضی اللہ عنہما أنه سئل عن صلاة المرأة فقال تجتمع وتحتفز⁷⁴

Translation:

When Ibn Abbâs ؓ was asked about the salâh of a woman, he replied, "She must draw herself close together and lean onto one side by resting on her

⁷³ In another narration of Musannaf Ibn Abî Shaybah, one finds the following words: عن ابراهيم قال تقعد المرأة في الصلاة كما يقعد الرجل

(المصنف لابن أبي شيبة ج ١ ص ٢٧٠ ، ادارة القرآن ، كراتشي باكستان)

Translation: Ibrâhîm (Nakhaf) said, "A woman should sit in salâh as a man does." This quotation indicates permissibility. However, Nâsirud-Dîn Albâni has interpolated the words of this narration thus:

تفعل المرأة في الصلاة كما يفعل الرجل (صفة صلاة النبي صلى الله عليه وسلم ص ٢٠٧)

Translation:

"A women should do as a man does in salâh."

This interpolation has clearly changed the meaning of the words and is a misleading act on the part of a so-called scholar of hadîth.

⁷⁴ المصنف لابن أبي شيبة ج ١ ص ٢٧٠ - ادارة القرآن - كراتشي باكستان. وقد مر أن ابن

عاصم بن

left buttock.”

The following narration has also been quoted by Imâm Abû Bakr Ibn Abî Shaybah (235 A.H) ترجمته:

عن خالد بن اللجلاج قال كن النساء يؤمرن أن يتربعن إذا جلسن في الصلاة ولا يجلسن جلوس الرجال على أوراكنهن يتقى ذلك على المرأة مخافة أن يكون منها الشيء⁷⁵

Translation:

Khâlid Ibn Lajlâj said that the women were commanded with *tarabbu'* when they sat in salâh and that they should not sit like men on their buttocks. This is in order that nothing happens (eg. the revealing of any part of the anatomy).

The Fuqahâ took these narrations into consideration and delivered the following ruling:

إن كانت امرأة جلست على اليتها اليسرى وأخرجت رجلها من الجانب الأيمن لأنه
استرها⁷⁶

Translation:

“A woman should sit on her left buttock and position her legs out on her right hand side because this is more concealing for her.”

The above narrations indicate that Ibrâhîm Nakhaî

⁷⁵ المصنف لابن أبي شيبة ج ١ ص ٢٧٠

⁷⁶ الهداية ج ١ ص ٥٥ دار الكتب العلمية - بيروت و ج ١ ص ١١٠ النسخة الباكستانية

(96 A.H.) **ح.ع**, used to issue the fatwâ in Kufa in accordance with this practice while in Madīnah Munawwarah, Mujâhid (104 A.H) **ح.ع**, did likewise as did Hasan Basrî **ح.ع**, in Basrah.

During the era of the Sahâbah **رضي الله عنهم**, Tâbiîn and Tabatâbiîn **رضي الله عنهم**, no one went against this practice while there is consensus of opinion among the Fuqahâ as well.

Amongst the Ghair Muqallidîn, Amîr Yamânî has written in *Subulas Salâm* that a woman should contract herself in sajdah while Moulânâ Abdul Jabbâr Ghaznawî and Molwî Alî Muhammad Sâ'idî (of the Ahle Hadîth sect) have done the same in *Fatâwâ Ghaznawiyyah* and *Fatâwâ Ulamâ-e-Hadîth* respectively. In fact, Molwî Abdul Haqq Hâshimî has written an entire booklet on this difference entitled,

نصب المنود في تحقيق مسألة تحائى المرأة في الركوع والسجود والقعود.

These ahâdîth and âthâr clearly indicate that the salâh of females differs from that of males.

CHAPTER 4

THE JURISTS

Hereunder, we quote the statements of the different Imâms of fiqh concerning the salâh of women.

The Hanafî Math-hab

Allâmah Muhammad Amîn Ibn Âbidîn As-Shâmi (1252 A.H) رحمه الله، the celebrated Hanafî jurist states that a woman differs from a man in several *mas'alahs*. He states:

ترفع يديها حذاء منكبيها ولا تخرج يديها من كفيها وتضع الكف على الكف تحت ثديها
وتسحق في الركوع قليلا ولا تعقد ولا تفرج فيه أصابعها بل تضمها وتضع يديها على
ركبتها ولا تحن ركبتها وتضم في ركوعها وسجودها وتفتش ذراعيها وتترك في
التشهد وتضع فيه يديها تبلغ رؤوس أصابعها ركبتها وتضم فيه أصابعها وإذا نالها شيء
في صلاتها تصفق ولا تسح ولا تؤم الرجل وتكره جماعتهن ويقف الإمام وسطهن ويكره
حضورها الجماعة وتوحر مع الرجال ولا جمعة عليها لكن تعقد بها ولا عيذ ولا تكبير
تشرين ولا يستحب أن تسفر بالفجر ولا تجهر في الجهرية ... أقول وقوله ولا تحن
وركبتها صوابه ونحو بدون لا ... وقوله تبلغ رؤوس أصابعها ركبتها مبني على القول
بأن الرجل يضع يديه في التشهد على ركبته والصحيح المما سواء ."

رد المحتار ج ١ ص ٥٠٤ واطر البحر الرائق ج ١ ص ٢٢٠ وعية للمبلى في شرح سية المصلى ص ٢٢٢
٢٢٣ و ٢٠٠ و ٢٠١ و ٢١٥، ٢١٦ و ٢٢٢ و ٢٢٣

Translation:

“A woman should raise her hands till her shoulders. She should not take her hands out of her sleeves. She must place her one palm over the other on her breast. She must bend only slightly in rukû'. She will not spread her fingers out in rukû' but rather keep them close together and place her palms on her knees without clasping them. She must bend her knees slightly. She must contract herself in rukû' and sajdah. She must place her arms flat on the ground. She must sit with her legs out and resting on her posterior in tashahhud. In tashahhud, she must keep her fingers close together. If any mistake occurs in salâh, she must clap her hands without uttering anything. She cannot make Imâmat of a male. It is makrûh to have a female-only congregation. The female Imâm will stand in their midst. It is makrûh for her to attend the congregation. In a mixed congregation, the females will stand at the rear. Jumu'ah is not obligatory on her but if she attends it, she will be absolved of responsibility. Neither is Eid compulsory on her nor the *takbîr* of *tashrîq*. It is not *mustahab* for her to perform Fajr when it brightens up (اسفار). In the loud salâhs, she will not raise her voice.”

Allâmah As-Shâmî (1252 A.H) رحمه الله, says in another place:

أما المرأة فتحنى في الركوع بسرا ولا تفرج ولكن تضم وتضع يديها على ركبتيها وضعا
ونحنى ركبتيها ولا تجان عضديها لأن ذلك أستر لها⁷⁸

Translation:

"A woman should bend slightly in rukû' without spreading her fingers out completely. However, she must contract herself and place her palms on her knees and bend them slightly. She must not spread out her arms as this is more concealing for her."

The celebrated scholar, Mullâ Alî Qârî (1014 A.H.)
رحمہ اللہ says:

والمرأة ترفع يديها حذاء منكبيها⁷⁹

Translation:

"A woman will raise her hands till her shoulders (when performing *takbîr-e-tahrîmah*)."

Allâmah Badrud-Dîn Ainî (855 A.H.) رحمہ اللہ states:

وعن أم الدرداء وعطاء و الزهري وحماد وغيرهم أن المرأة ترفع يديها إلى ثديها⁸⁰

⁷⁸ أيضا ص ١٩٤

⁷⁹ فتح باب العاية بشرح القاية ج ١ ص ٢٣٩ وانظر ص ٢٤٣ و ٢٦٢ و ٢٦٥ والفتاوى المالكية ج ١ ص ٧٣ مكتبة رشيدية باكستان

⁸⁰ القاية في شرح المنهاج ج ٢ ص ١٨٧ - مكة حقايقه - ملتان - باكستان

Translation:

"According to Ummud-Dardâ, Atâ, Zuhri and Hammâd, the ustâz of Imâm Abû Hanîfah رحمهم الله, a woman should raise her hands till her breasts."

Muhammad Ibn Muqâtil رحمته الله, narrates the same verdict from the Hanafi jurists." Allâmah Burhânud-Dîn Marghînânî رحمته الله (511 A.H.), the author of *Al-Hidâyah*, states that this is the correct and accepted version.⁸²

It is stated in *Fatâwâ Âlamghîrî*:

والمرأة تنحني في الركوع يسيرا ولا تعتمد ولا تفرج أصابعها ولكن تضم يديها وتضع
على ركبتيها وضما وتحني ركبتيها ولا نجاني عضديها⁸³

Translation:

"As for a female, she must bend slightly in rukû' without spreading the fingers out. She must keep them together on her knees by merely placing the palms. She must bend her knees slightly and not spread her arms out."

⁸¹ أيضا

⁸² الهداية ج ١ ص ٥٠ - دار الكتب العلمية - بيروت

⁸³ الفتاوى المالكية ج ١ ص ٧٥ مكتبة رشيدية باكستان

والمرأة لا تجازي في ركوعها وسجودها وتقع على رجليها وفي السجدة تفتش بطنها على
فحذيتها⁸⁴

Translation:

"A female should not spread out in rukû' and sajdah while she will sit on her legs. In sajdah, she will make her stomach rest on her thighs."

The sitting posture is described in *Fatâwâ Âlamghîrî* as follows:

وإن كانت امرأة جلست على اليتها اليسرى وأخرجت رجليها من الجانب الأيمن⁸⁵

Translation:

"A woman will sit on her left buttock and position her legs out to the right side."

Imâm Abû Jafar At-Tahâwî (239-321 A.H.) رحمه الله states:

وأما جلوس المرأة فإن أصحابنا قالوا تقعد كاستر ما يكون لها⁸⁶

Translation:

"As for a woman, our scholars (Hanafi) state that

⁸⁴ الفتاوى المالكية ج ١ ص ٧٥ مكتبة رشيدية باكستان

⁸⁵ الفتاوى المالكية ج ١ ص ٧٥ مكتبة رشيدية باكستان

⁸⁶ مختصر اختلاف العلماء ج ١ ص ٢١٢.

she must sit in a manner that is most concealing."

Sheikh Muhammad Zakariyyâ Kândhelwî (1315-1402 A.H.) رَحِمَهُ اللهُ writes:

وأما المرأة فالمستحب لها التورك عندنا مطلقاً⁸⁷

Translation:

"It is unconditionally • preferable according to us (Hanafî jurists) for a woman to sit on her buttocks with her legs positioned out to the right hand side."

Allâmah Abdul Hayy Luckhnowî (1304 A.H.) رَحِمَهُ اللهُ states:

...المرأة تخالف الرجل في أفعال الصلاة وما يتعلق بها في كثير من الأحكام⁸⁸

Translation:

"A woman differs from a man in many of the actions of salâh..." He then goes on to list the differences as mentioned above by the other jurists.

The Mâlikî Math-hab

The following is stated in *Sharhus Saghîr*:

وأما المرأة فتكون منضمة في جميع أحوالها⁸⁹

⁸⁷ اوجز المسالك ج ١ ص ٢٥٨

⁸⁸ السعاية ج ٢ ص ٢٠٥

Translation:

"As for a woman, she will remain contracted in all postures."

A male should separate his stomach from his thighs in sajdah and his arms from his legs. As for a woman, she will completely contract herself (so that all the limbs are close together).

Abû Zayd Qayrawânî ر.ح.ه.ا.ل.د. has stated explicitly in *Ar-Risâlah* that a woman should contract herself during sajdah.

The Shâfi'i Mazhab

Imâm Abû Zakariyyâ An-Nawawî (676 A.H.) ر.ح.ه.ا.ل.د. states:

وتضم المرأة بعضها إلى بعض⁹⁰

Translation:

"A woman will join all her limbs together."

Hâfiz Ibn Abdul Barr (463 A.H.) ر.ح.ه.ا.ل.د. states:

⁸⁹ الشرح الصغیر للدرریم المالکی ج ۱ ص ۳۲۹

⁹⁰ المجموع شرح المذهب ج ۳ ص ۳۹۰

وقال الشافعي : تجلس المرأة بأسنر ما يكون لها⁰¹

Translation:

Imâm Shâfi'î (204 A.H.) رَحِمَهُ اللهُ said, "A woman should sit in the most concealing position."

Imâm Shâfi'î (204 A.H.) رَحِمَهُ اللهُ states that it is better for a woman to completely contract herself when performing sajdah because this is more concealing for her. She must attach great importance to concealment throughout her salâh.

Hâfiz Ibn Hajar Al-Asqalânî (852 A.H.) رَحِمَهُ اللهُ has written in *Talkhîsul Habîr*:

والمرأة لا تجماع⁰²

Translation:

"A woman should not spread her limbs out (during sajdah)."

From amongst the Muhaddithîn, Ibn Daqîq Al-'Id رَحِمَهُ اللهُ has written a similar statement in *Sharh 'Umdatul Ahkâm*.

⁰¹ الاستذكار ج ٤ ص ٢٦٧ .⁰¹

⁰² تلخيص الحبير في تخریج أحاديث الراعي الكبير ج ١ ص ٢٤٢ .⁰²

The Hambalī Math-hab

Abdullâh Ibn Qudâmah Al-Maqdisî (620 A.H.) رحمه الله states that it is preferable for a woman to conceal herself completely. It is for this reason that she should not stretch out and separate all her limbs. He says:

”وتسدل رجليها فتجعلهما في جانب يمينها ... قال أحمد والسدل أعجب إلي“

Translation:

A woman should practise *sadd* i.e. draw her legs out to her right side... Imâm Ahmad states that he preferred *sadd*.

Allâmah Ibn Qudâmah (620 A.H.) رحمه الله states:

”ولا امرأة بسحب لها السر ولملك لا يسحب لها التحايل“

Translation:

“Concealment is preferred for a woman. It is for this reason that extending the limbs out is not mustahab for a female.”

The ahâdith and statements of the Imâm Hambalî

⁸³ مني لأبي حنيفة الخديجي ج ١ ص ١٦٢


⁸⁴ مني لأبي حنيفة ج ١ ص ٢٠١

that a woman should contract herself completely during salâh and try to conceal herself as much as possible. This method of performing salâh has been in vogue since the era of Rasûlullâh ﷺ till today. It is practically *mutawâtir* and unanimously accepted.

There is no statement of any Sahâbî, Tâbi'î or jurist that declares the salâh of males and females as the same. In fact, the scholars of the Ahle Hadith sect issue fatwâs according to the above-mentioned ahâdîth. Moulânâ Abdul Jabbâr Ghaznawî of the Ahle Hadîth sect states regarding the above-mentioned ahâdîth of *Bayhaqî* that the Ahlus Sunnah and the four Mazhabs amongst others practise this unanimously. He says that anyone who rejects this method of salâh for women is ignorant.”

The Protagonists of Equality

As for those who claim that there is no difference in the salâh of males and females, they have absolutely no evidence - neither from the Qur'ân nor the Ahâdîth.

However, if they use the practice of Ummud Dardâ , their proof is unsubstantiated for several

⁹⁵ See *Fatâwâ Ghaznawîyyah* p. 27,28 and *Fatâwâ Ulamâ Hadith* vol.3 p. 148/9.

reasons. Ibn Abî Shaybah (235 A.H.) رحمته, narrates⁹⁶:

عن مكحول أن أم الدرداء كانت تجلس في الصلاة كجلسة الرجل

Translation:

"Makhûl reports that Ummud Dardâ used to sit like the males in salâh."

It is incorrect to use this athar for the following reasons:

1. Hâfiz Jamâlud-dîn Yûsuf Al-Mizzi (654-742) رحمته has mentioned her among the Tâbi'în.⁹⁷ The practice of a lone Tâbi'i is incorrect to adopt even though it may not be contrary to the principles. Hâfiz Ibn Hajar Al-Asqalânî (852 A.H.) رحمته, states in *Fathul Bârî*:

⁹⁶ Imam Bukhârî has also quoted this statement. (صحیح البخاری) However, he has not mentioned any chain of narrators for it. It is for this reason that I have quoted the work of Ibn Abî Shaybah. (المصنف)

لا بن أبي شيبة ج ١ ص ٢٧٠

وقال نور بن يزيد عن مكحول كانت أم الدرداء تجلس في الصلاة جلسة الرجل (لهذه)

الكامل في أسماء الرجال ج ٢٢ ص ٤٦٥) ول صفحة ٤٦٤: أم الدرداء الصفرى الفقيهة .

وعمل التابعى بمفرده ولو لم يخالف لا يحتج به^{٤٨}

Translation:

"The practice of a lone Tâbi'i, even though it may not contradict any principle, will not be used as a proof."

Hâfiz Ibn Hajar Al-Asqalâni (852 A.H.) رحمه الله has only counted her among the Tâbi'in. He says:

وعرف من رواية مكحول أن المراد بأم الدرداء الصغرى التابعة لا الكبرى الصحابة لأنه
أشرك الصغرى ولم يدرك الكبرى^{٤٩}

Translation:

"It can be realized from the narration of Makhûl رحمه الله that the narration refers to the younger Ummud-Dardâ, the Tâbi'iyyah, not the elder Sahâbiyyah because Makhûl met the former and not the latter."

(2) Even if it is accepted that she was a Sahâbiyyah, then the narration becomes *munqati'* and will not be acceptable according to the principles of the muhaddithîn. It will also be regarded as her opinion. She did not encourage

^{٤٨} فتح البارى ج ٢ ص ٢٤٣ در احياء الثقات الثرى - بيروت

^{٤٩} أيضا

anyone else to follow her practice. Neither did she present any action or statement of Rasûlullâh ﷺ nor the *fatwâ* of any Khalîfah.

Accordingly, with regard to the *salâh* of women, the position of this opinion in the face of the practically adopted method of the *ummah* (*tawâtur*), is like the position of *shâz qirâ'ah* as opposed to *mutawâtir qirâ'ah*. It is very clear that no Muslim leaves the *mutawâtir qirâ'ah* for the *shâz qirâ'ah*.

(3) Furthermore, if one examines the words of this narration carefully, one will find that it supports the view of the *jumhûr* (majority). The sitting posture of Umme Dardâ ؓ has been compared to the posture of males in this narration which infers that the posture of the other Sahâbiyyât was different as mentioned previously.

(4) Imâm Abû Jafar At-Tahâwî (239-321) رحمه الله has narrated the following hadîth:

عن ابراهيم بن ابي عجلة قال رأيت أم البرداء تصلي متربة¹⁰⁰

تحفة الأحبار بترتيب شرح مشكل الآثار لأبي حمزة الطحاوي ج ٢ ص ٢٢٨. قال: حدثنا¹⁰⁰ بهد قال حدثنا اسمعيل بن الوليد القمقاني قال حدثنا هان بن عبد الرحمن قال حدثني ابراهيم بن عجلة قال رأيت أم البرداء تصلي متربة. وهان بن عبد الرحمن بن ابي عجلة ذكره ابن حبان في الثقات ج ٥ ص ٥٧٤.

وقد ذكر الحافظ أبو المحاسن المزي في هذا الأمر في تهذيب الكمال (ج ٢٢ ص ٤٦٨) ترجمة أم

Translation:

“Ibrâhîm Ibn Abî Abalah reports that he saw Ummud Dardâ performing salâh cross-legged.”

This narration contradicts the one mentioned by Ibn Abî Shaybah رحمته الله. It will accordingly not remain worthy of substantiating any Shar’î law.

الدرداء الصغرى المقدمة ذكرها أتم من هذا لقال : وقال رديح بن عطية المقدسى عن ابراهيم بن
 أبى عبيدة عن أم الدرداء أن رجلا أتاها فقال إن رجلا قد نال منك عند عبد الملك فقالت ان نربى
 بما ليس فينا فطالما زكينا بما ليس فينا قال (القاتل ابراهيم بن أبى عبيدة) ورأيت أم الدرداء تصلى
 متربعة، فعين الخلف، والله أعلم. وذكر الحافظ ن اللسان ترجمة هان بن عبد الرحمن أن ابن
 بيان قال عنه ن ثقافته ربما أغرب ولم أحده ن ترجمته ن المطبوع (٥٧٤/٥).

CHAPTER 5

WOMEN IN THE MUSJID

Question

It is mentioned in the hadîth¹⁰¹ that Rasûlullâh ﷺ used to exhort the women to attend the Eid Salâh with the men. Rasûlullâh ﷺ also prohibited males from preventing the women from attending the musjid for salâh. However, the jurists have considered it makrûh for women to attend the congregation, Jumu'ah and Eid which is a direct confrontation to the orders of Rasûlullâh ﷺ.

Response

Just as the Ahle Qur'ân sect propagate the idea that the ahâdîth contradict the Qur'ân, eg. they claim that the Qur'ân says that it is better to fast while Rasûlullâh ﷺ said that there is no virtue in fasting during a journey. They claim that Rasûlullâh ﷺ has openly opposed Allâh ﷻ by contradicting what the Qur'ân says.

We respond by saying that there is no opposition or confrontation between Allâh ﷻ and His Messenger

¹⁰¹ صحيح البخارى ج ١ ص ١٣٣، النسخة الهاكمتانية و ص ٧٦ دار السلام

ﷺ. This is merely their distorted understanding. This is exactly the case with the Ghair Muqallidîn. In order to indicate an opposition between the ahâdîth and fiqh, they deceive others.

Just as we place our trust in Rasûlullâh ﷺ to understand the Qur'ân, similarly, do we place our trust in the learned jurists in understanding the Qur'ân and Ahâdîth. Allâh says,

¹⁰² ليتفقها في الدين

Translation:

"... in order that they gain an understanding in Dîn."

Rasûlullâh ﷺ said,

¹⁰³ رب حامل فقه غير فقيه

Translation:

"Many people who uphold the knowledge of fiqh are not jurists."

The Muhaddithîn are of the opinion that the

¹⁰² القرآن ١٢٢-٩

¹⁰³ مشكوة المصابيح ص ٣٥ النسخة الباكستانية رواه الشافعي والبيهقي من حديث ابن مسعود كما قال صاحب المشكوة. وقد روى هذا الجزء عن جماعة من الصحابة. أنظر الترغيب للنفري باب الترغيب في سماع الحديث وتبليغه ونسخه الخ.

Fuqahâ have a greater understanding of the meanings of the ahâdîth. Imâm Tirmizî رحمہ اللہ states in his *Jâmi'*:

وكذلك قال الفقهاء وهم أعلم بمعاني الحديث¹⁰⁴

Translation:

"This is what the jurists said and they are more knowledgeable with regards to the meanings of the ahâdîth."

Women have been commanded to remain within the precincts of the home. They should not wander out. Allah ﷻ emphatically states in the Holy Qurân:

وَتَرَدْنَ فِي بُيُوتِكُنَّ

Translation:

"And remain (firmly) in your houses."¹⁰⁵

Abdullâh Ibn Mas'ûd رضي الله عنه narrates the following hadîth from Nabî ﷺ :

عن عبد الله بن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم المرأة عورة فإذا

خرجت استشرفتها الشيطان¹⁰⁶

¹⁰⁴ جامع الترمذی حدیث ۹۹۰ ص ۱۷۴۶ دار السلام و ج ۱ ص ۱۱۸ النسخة الباكستانية

¹⁰⁵ القرآن ۳۳ - ۳۳

¹⁰⁶ رواه الترمذی - مشکوٰۃ ص ۲۶۹ قال الترمذی حدثنا محمد بن بشر أخرجنا عمرو بن عاصم أخرجنا همام عن قتادة عن مورق عن أبي الأحوص عن عبد الله عن النبي صلى الله عليه

Translation:

“It is necessary for women to remain in *hijâb* (concealed) because when a woman emerges from the house, Shaytân raises his glance at her.” (to involve her in vice or to involve someone else in vice through her).

Jâbir رضي الله عنه reports the following hadîth from Rasûlullâh صلى الله عليه وسلم:

عن جابر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن المرأة تقبل في صورة شيطان

107

وتدبر في صورة شيطان ...

Translation:

“A women proceeds in the form of Shaytân and returns in the form of Shaytân.” (i.e. she symbolizes Shaytân in involving people in vice and evil).

The aforementioned Qurânic verse and the Ahâdith indicate that it is not permissible for a woman to leave the house. Accordingly, the Fuqahâ (Jurists) have only given a woman permission to leave the house at the time of extreme necessity and then too, in a condition of *hijâb* (concealment) and safeguarding herself from *fitnah* (misconduct).

In the issue under review, neither have the jurists stated that women did not attend the masjid during the era of Rasûlullâh صلى الله عليه وسلم nor did anyone reject his command. There is no denying the fact that during

وسلم فذكره وقال حديث حسن صحيح غريب كما في نصب الرتبة ١/٢٩٨.

رواه مسلم - مشكوة ص ٢٦٨ السعة الباكستانية ج ٢ ص ٩٣٢ للملكة الاسلامية ١٥٧

the time of Rasûlullâh ﷺ, women were allowed to visit the masjid for salâh. However, this permission was accompanied by a number of strict conditions which are all non-existent in our times. Furthermore, although there was this initial permission, Rasûlullâh ﷺ discouraged women from availing themselves of this permission as will be proved forthwith. Sheikh Abdul Haqq Muhaddith Dehlwî رحمه الله, states that one of the benefits of the women attending the congregation at that time was that there was a great need for the women to learn and be religiously educated. There was an urgent need for them to observe and learn the manner in which Rasûlullâh ﷺ performed his salâh.¹⁰⁸ Rasûlullâh ﷺ told the husbands not to prevent their wives from attending the congregation in order that they may take advantage of the permissibility at that time of attending the masjid. He did not want the rights of the women to be violated. However, his exhortation that women perform salâh at home paved the way for the prohibition which came into effect later by the authority of the Sahâbah رضي الله عنهم and the Fuqahâ رحمهم الله. It should also be remembered that because the era of Rasûlullâh ﷺ was free of misconduct, the prevention of the husbands could only be due to pride and arrogance. It was for this reason that

¹⁰⁸ كفاية للنسوح • ص ٤١٨

Rasûlullâh ﷺ prevented the husbands from prohibiting their wives from going to the masjid.¹⁰⁹

Conditions for the Initial Permission

1) Intermingling of the sexes and walking on the middle of the road were totally prohibited even outside the masjid.

Imâm 'Abû Dâwûd (275 A.H.) رحمه الله narrates:

عن حمزة بن أبي أسيد الانصاري عن أبيه أنه سمع رسول الله صلى الله عليه وسلم يقول وهو خارج من المسجد فاختلط الرجال مع النساء في الطريق فقال رسول الله صلى الله عليه وسلم للنساء استأخرن فانه ليس لكن ان تحققن الطريق عليكن بحافات الطريق .

قال فكانت المرأة تلتصق بالجدار حتى ان ثوبها ليتعلق بالجدار من لصوقها به¹¹⁰

Translation:

Hamzah reports from his father Abû Usaid Ansari ﷺ that once the men and women had mixed outside the masjid on the road. Nabî ﷺ said to the women, "Move back, verily it is not permissible for you to walk on the middle of the road. It is obligatory

¹⁰⁹ حجة الله البالغة كما في كفاية للفقيه ج ٥ ص ٤١٨

سنن أبي داود ج ٥ ص ٤٥٧ مؤسسة الريان و ص ١٦٠٨ دار السلام و ج ٢ ص ٧١٤ النسخة¹¹⁰

الباكستانية. قال ابن الاثير في النهاية: ليس للنساء ان يمتحن الطريق هو ان يركبن حُفها وهو وسطها ج ١ ص ٤١٥ وفي رواية أبي داود من لم يوثقه الا ابن حبان .

upon you to walk on the sides of the road."

The Sahâbî رضي الله عنه narrating this hadîth says:

"As a result, a lady would walk so close to the walls, that her clothing would touch the walls."

This was the extreme obedience that the Sahâbah رضي الله عنهم portrayed before Rasûlullâh صلى الله عليه وسلم. They immediately obeyed his command without expressing any hesitation.

Hâfiz Nûrud-Dîn Al-Haythamî (807 A.H.) رحمته الله states:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ليس للنساء وسط الطريق¹¹¹

Translation:

Abû Hurairah رضي الله عنه says that Rasûlullâh صلى الله عليه وسلم said, "Women should not walk on the middle of the road."

Sheikh Ibn Abdil Barr (463 A.H.) رحمته الله narrates:

عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم ليس للنساء نصب في الخروج وليس لمن نصب في الطريق الا في جوانب الطريق¹¹²

¹¹¹ موارد النظم ان زوائد ابن حبان ص ٤٨٤

¹¹² التمهيد لما في اللغات من العمان والمسانيد للحافظ ابن عبد البرج ١٠ ص ٢٤٢.

Translation:

Ibn Umar رضي الله عنه reports that Rasûlullâh صلى الله عليه وسلم said, "Women should not emerge nor should they walk on the roads. They must walk on the sides."

2) Attractive garments were forbidden. Women who came to the masjid were not permitted to don fine and attractive clothing. Imâm Abû Dâwûd (275 A.H.) رحمته الله quotes the following narration in his *Sunan*:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال لا تمنعوا إماء الله مساجد الله ولكن ليخرجن وهم تغلات¹¹³

Translation:

Abû Hurairah رضي الله عنه reports that Rasûlullâh صلى الله عليه وسلم said, "Do not prevent your women from the masjid but they should emerge while they are dressed unattractively."

The muhaddith, Abdur Razzâq (211 A.H.) رحمته الله states:

سنن أبي داود حديث ٥٦٥ ص ١٢٦٥ دار السلام و ص ٨٤ نسخة الباكستانية . قال¹¹³ الحافظ بن الفتح (باب انتظار الناس قيام الامام العالم) : هو عند أبي داود وابن خزيمة من حديث أبي هريرة وعند ابن حبان من حديث زيد بن خالد وأولاده لا تمنعوا إماء الله مساجد الله ولمسلم من حديث زينب امرأة بن مسعود إذا شهدت احلوا كفن المسجد فلا تمن طيبا. وذكر المنذوق حديث زيد بن خالد بن المجمع (ج ٢ ص ٣٢) وعزله الى أحمد والجزائر والطبراني الكبير وقال إسناده حسن.

عن مجاهد عن ابن عمر رضى الله عنهما قال قال رسول الله صلى الله عليه وسلم ائذنوا للنساء بالليل إلى المسجد قال ابنته والله لا نأذن لمن فيتخذن ذلك دغلا قال فعل الله بك تسمي أقول قال رسول الله صلى الله عليه وسلم وتقول أنت لا قال ليث في حديثه ليخرجن تغلات عليهن حلقان شعرات بغير دهن¹¹⁴

Translation:

Ibn Umar رضي الله عنه reports that Rasûlullâh ﷺ said, "Permit the women to attend the masjid at night." His son said, "By Allâh, we will not permit them otherwise they will make it an excuse." He replied, "Woe to you, you hear me narrating to you from Rasûlullâh ﷺ and yet you say no." Laith says that the women used to emerge with old clothes and dishevelled hair without oiling the hair.

Imâm Ibn Mâjah (273 A.H.) رحمته الله has narrated the following hadith in his *Sunan*:

عن عائشة رضى الله عنها قالت بينما رسول الله صلى الله عليه وسلم جالس في المسجد إذا دخلت امرأة من مزينة تترفل في زينة لها في المسجد فقال النبي صلى الله عليه وسلم يا أيها الناس انقروا نساءكم عن لبس الزينة والتبخر في المسجد فإن بن إسرائيل لم يلعنوا حتى لبس نساءهم الزينة وتبخرون في المسجد¹¹⁵

¹¹⁴ المصنف لعدد الرجال ج ٣ ص ٢٧٧ وأخرجه البخاري الجزء الأول في صحيحه (باب خروج

النساء إلى المسجد بالليل والنفس) أنظر صحيح البخاري ١٤٧/٢

سرايس جامع حديث ١٠٠١ ص ٢٧١٧ دار السلام و ص ٢٩٧ نسخة الباكستانية .¹¹⁵

Translation:

Âishah رضي الله عنها reports that once while Rasûlullâh صلى الله عليه وسلم was seated in the masjid, a woman who was attractively adorned, proudly entered the masjid. Rasûlullâh صلى الله عليه وسلم said, "O people, prohibit your women from wearing attractive garments and from showing off in the masjid, because the Banû Isrâîl were not cursed until their women started to wear attractive garments and showing off inside the masjid.

3) The use of perfume was forbidden. Women who came to the masjid in the early days were not permitted to apply perfume.

Imâm Tirmizî (279 A.H.) رحمه الله has narrated the following hadith:

عن أبي موسى قال قال رسول الله صلى الله عليه وسلم كل عين زانية وإن المرأة إذا

استعطرت فمرت بالمجلس فهي كذا وكذا يعني زانية¹¹⁶

وقال الحافظ البوصيري في الزوائد : هذا اسناد ضعيف داؤد بن مدرك لا يعرف وموسى بن عبيدة ضعيف الخ . وأورده الحافظ المنذرى في الترغيب (باب ترهيب المرأة ان تخرج من بيتها متعطرة ومتزينه) .

رواه الترمذى - مشكوة ص ٣١٣ دار الفكر و ص ٩٦ النسخة الباكستانية قال الحافظ¹¹⁶ المنذرى في الترغيب : رواه أبو داؤد والترمذى وقال حديث حسن صحيح . ورواه النسائى وابن خزيمة وابن حبان في صحيحيهما ولفظهم قال النبى صلى الله عليه وسلم أيما امرأة استعطرت فمرت على قوم ليجد ريحها فهي زانية وكل عين زانية ورواه الحاکم أيضا وقال صحيح الاسناد اه (وأقره عليه اللهم).

Translation:

Abû Mûsâ رضي الله عنه reports that Rasûlullâh ﷺ said, "Every eye can commit adultery. And any woman who applies perfume and passes by a gathering is an adulteress."

Imâm Muslim (261 A.H.) رحمته الله has narrated the following hadith in his *Sahîh*:

إذا شهدت إحداكن المسجد فلا تمس طيباً¹¹⁷

Translation:

"When any of you (women) attend the masjid, she should not apply perfume."

Imâm Walî-ud-Dîn رحمته الله has narrated the following hadith in *Mishkâtul Maşâbîh*:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أيما امرأة أصابت بخوراً فلا تشهد معنا العشاء الآخرة¹¹⁸

Translation:

Abû Hurairah رضي الله عنه reports that Rasûlullâh ﷺ said, "The woman who applies perfume must not be present with us for Ishâ."

Since it is not permissible for women to emerge

¹¹⁷ صحيح مسلم حديث ١٤٢ من ٧٤٨ دار السلام و ص ١٨٣ النسخة الباكستانية

¹¹⁸ صحيح مسلم حديث ١٤٢ من ٧٤٨ دار السلام و ص ١٨٣ النسخة الباكستانية و مشكوة

المصايب ص ٩٦ النسخة الباكستانية

from the house with perfume applied, be it night or day, the reference to Ishâ in this hadîth should not be understood to be confined to only Ishâ salâh. The word Ishâ appears in the hadîth in view of the greater danger of misconduct and evil during the night time. The abâdîth of Rasûlullâh ﷺ clearly brand a woman as immoral for applying perfume and emerging from the home.

Hâfiz Ibn Hajar Asqalânî (852 A.H.) رحمه الله writes:

ويلحق بالطيب ما في معناه لأن سبب المنع منه ما فيه من تحريك داعية الشهوة كحسن

الملبس والحلى الذى يظهر والزينة الفاخرة¹¹⁹

Translation:

"All things similar to perfume are included in the prohibition because the reason for the prohibition is creating lust eg. attractive clothing, visible jewellery and enticing beauty."

4) The *jilbâb* (outer covering like a cloak) is indispensable. When women emerged in those days, they were thoroughly concealed in their *jilbâbs* which were large, loose outer garments or sheets of unattractive colour. The *jilbâb* was not merely flung over the shoulders. Neither did it have

¹¹⁹ فتح البارى ج ١ ص ٢٧٩ طر احياء التراث العربى - بيروت و لامع الدرارى على جامع البخارى ج

any decorative or fancy lacing or *niqâb* (face-veil). It was not designed to be attractive as are the cloaks of today. The *jilbâb* covered the entire body, the head and face included. It only had one opening for looking with one eye.

Hâfiz Ismâil Ibn Kathîr (774 A.H) رحمه الله writes in his *Tafsîr*:

عن ابن عباس رضي الله عنهما : أمر الله نساء المؤمنين إذا خرجن من بيوتهن في حاجة أن يقطين ووجوههن من فوق رءوسهن بالجلابيب ويدين عينا واحدة^{١٢٥}

Translation:

Abdullâh Ibn Abbâs رضي الله عنه states that Allâh ordered the Muslim women to cover their faces from above their heads with *jilbâbs* when they emerge from their homes for any necessity while they could expose one eye (for vision).

Hâfiz Ismâil Ibn Kathîr (774 A.H) رحمه الله further writes:

وقال محمد بن سيرين سألت عبيدة السلماني عن قول الله عز وجل (يدين عليهن من

^{١٢٥} تفسير ابن كثير ج ٣ ص ٥١٨ وروائع اليبان تفسير آيات القرآن ج ٢ ص ٣٧٥ وحاشية الجمل على الجلالين

جلايبهن) لغطى وجهه و رأسه و أبرز عينه اليسرى¹²¹

Translation:

Ibn Sfir̄n says that he asked Ubaidah Salmānī رحمه الله about the verse, "They should draw their jilbābs over themselves". He took a sheet which he had with him and covered himself with it. He covered his whole head until it reached his eyebrows. Then he covered his face and exposed only one eye.

This narration clearly indicates how a woman should conceal herself.

Abū Hayyān Andalūsī (745 A.H.) رحمه الله the celebrated scholar of Tafsīr writes:

قال أبو حيان: وكذا عادة بلاد الأندلس لا يظهر من المرأة الا عينها الواحدة¹²²

Translation:

This was the prevalent custom in Spain where the women only exposed one eye (and the rest of the body was completely concealed).

¹²¹ أيضا و مثله في تفسير الطبري ج ١٠ ص ٣٣٢

¹²² البحر المحيط ج ٧ ص ٢٥٠

Imâm Abû Bakr Jassâs (370 A.H.) رحمه الله writes:

لما نزلت هذه الآية (يدين عليهن من جلابيبهن) خرج نساء الأنصار كأن علي رؤسهن
الغربان من أكسية سود يلبسها¹²³

Translation:

When the verse, "They should draw their jilbâbs over themselves" was revealed, the women of the Ansâr came out as if they had crows on their heads, that is, they were completely clad in black. The resemblance to black crows is due to the black cloaks which they had donned.

Imâm Bukhârî (256 A.H.) رحمه الله has narrated the following hadîth:

من عائشة رضى الله عنها قالت لقد كان رسول الله صلى الله عليه وسلم يصلى الفجر
فشهد معه نساء من المؤمنات متلفعات في مروطن ثم يرجعن الى بيوتن ما يعرفن
أحد¹²⁴

Translation:

Âishah رضى الله عنها reports that after Rasûlullâh ﷺ had

123 احكام القرآن للحصان ج ٣ ص ٣٧٢ لال الحافظ السيوطى في الدر المنثور ٦/٦٥٩ : أخرجه عبد
الرزاق و عبد بن حميد وأبو داود (كتاب اللباس) وابن المنذر وابن أبي حاتم وابن مردويه عن أم سلمة.

124 صحيح البخارى حديث ٣٧٢ دار السلام - رياض و ج ١ ص ٥٤ النسخة الباكستانية

completed the Fajr salâh, the women would return home thoroughly wrapped in their sheets. They were so thoroughly covered that no one could recognize them.

5) Immediate Departure. The women had to leave the masjid immediately after the fard salâh. The following narration of *Sahîh Bukhârî* explains the practice which was adopted to ensure absolutely no contact with any males:

عن أم سلمة رضى الله عنها قالت كان رسول الله صلى الله عليه وسلم إذا سلم قام النساء حين يقضى تسليه ويمكث هو في مقامه يسيرا قبل أن يقوم¹²⁵

Translation:

Umme Salmah رضي الله عنها, the wife of Rasûlullâh ﷺ said, "When Rasûlullâh ﷺ used to make salâm (to terminate his salâh), the women would stand up (and depart) after he completed his salâm and he would remain seated for a while before standing up."

Commenting on this procedure adopted in the early days, Imâm Zuhri رحمته الله, states:

¹²⁵ صحيح البخارى حديث ٨٧٠ من ٦٨ فار السلام و ج ١ ص ١٢٠ النسخة الباكستانية

قال نرى والله أعلم أن ذلك كان لكي تتصرف النساء قبل أن يدركهن من الرجال¹²⁶

Translation:

"The reason for Rasûlullâh's ﷺ delay in rising after the fard salâh was to give the women the opportunity of leaving the masjid before the men." This prevented intermingling of the sexes.

6) A woman required her husband's permission to attend the congregation. Imâm Bukhârî (256 A.H.) رحمه الله has narrated the following hadîth:

عن ابن عمر رضى الله عنهما عن النبي صلى الله عليه وسلم قال اذا استأذنتكم نساءكم بالليل الى المسجد فاذتوا لمن¹²⁷

Translation:

Rasûlullâh ﷺ said, "When your women seek your permission to attend the masjid at night, then grant them permission."

Hâfiz Ibn Hajar (852 A.H.) رحمه الله states that had it been obligatory to attend the masjid, the condition of asking the husband would not have been made because it is not essential to seek permission for the compulsory acts of worship. This also indicates that it was not mustahab for the women to attend the congregation.

¹²⁶ صحيح البخارى حديث ٣٧٢ من ٢٢ و ج ١ ص ٥١ النسخة الباكستانية

¹²⁷ صحيح البخارى حديث ٨٦٥ من ٦٨ دار السلام و ج ١ ص ١١٩ النسخة الباكستانية

The Conduct of the Sahâbah ؓ

After the demise of Rasûlullâh ﷺ, even the Sahâbah ؓ discerned the difficulty in enforcing the strict or the exceptionally high degree of piety which had prevailed during the presence of Rasûlullâh ﷺ. Accordingly, they did not concern themselves with remedial measures. On the contrary, they banned the practice of women coming to the masjid. Their insight convinced them that if women are not prevented from the masjid, the situation will deteriorate to the extent where the masjids will be no better than the Christian churches. The consequences of females participating in public worship in congregational form are aptly mirrored in the churches.

Umar ؓ as well as other Sahaba ؓ passed the judgement that women should not attend the Masâjid due to this very same carelessness and disregard for the limitations. The remainder of the Sahaba ؓ agreed to this and none amongst them objected.

According to the jurists, every order of the Qur'ân has a certain degree. The words used for a command sometimes indicate compulsion eg.

أتبعوا الصلاة - "Perform salâh."

Sometimes it indicates permissibility eg. The verse:

وإذا حلتم فاصطادوا

"When you are out of *ihrām*, then you may hunt." This verse indicates the permissibility of hunting. It is not incumbent to hunt after one has come out of *ihrām*.

The jurists state that the order to attend the congregation in the *musjid* was emphasized for males. However, this order was neither emphasized nor *mustahab* for females. It is for this reason that Rasûlullâh ﷺ said,

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال لولا ما في البيوت من النساء والنرية أقت صلاة العشاء وأمرت فتيان يحرقون ما في البيوت بالنار¹²⁸

Translation:

"Had there been no women and children at home, I would have ordered those houses to be burnt."

This refers to the homes of those males who do not attend the congregation

From the above hadîth it is evident that the women used to perform *salât* at home and it was not necessary for

رواه أحمد - مشكوة ص ٣١٥ دار الفكر - بيروت و ص ٩٧ النسخة الباكستانية ذكره الحافظ في¹²⁸
الفتح (باب وحرب صلاة الجماعة) وسكت عليه وقال الميمني في مجمع الزوائد ٤٢/٢ رواه أحمد وأبو
معشر ضعيف أنظر المسند ٢/٣٦٧.

them to join the jamâ'at, and because of these very women and children, Nabî ﷺ did not command the burning of the homes of those people who miss the jamâ'at. The mention of women in this hadîth indicates that they were not obligated to attend the congregation otherwise they would also have been liable for punishment. In spite of the greater rewards of congregation (27 times greater than individually-performed salâh), the fifty thousand rewards of performing salâh in Musjidun Nabawî and the great fortune of performing salâh behind Rasûlullâh ﷺ, they were encouraged to perform salâh at home where the rewards for them were greater. Had salâh in the musjid been sunnah for women, would Nabî ﷺ have commanded them to go against the sunnah? Could he have ordered them to do something that was less virtuous?

Imâm Zainud-Dîn Irâqî (806 A.H.) رحمه الله, writes:

إن إطلاق الخروج لمن إلى المساجد إباحة لا ندب ولا فرض^{١٢٤}

Translation:

“The general emergence of the women to the musjid was only a permission. It was neither preferable nor obligatory.”

Imâm Abû Bakr Ibn Abî Shaybah (235 A.H.) رحمه الله, states:

كأن طرح الترتيب في شرح الترتيب ج (١-٢) ص ٣١٤. ١٢٤

عن ابن عمر انه كان لا يدع امرأة من أهله تخرج الى فطر ولا الى أضحي¹³⁰

Translation:

Abdullâh Ibn Umar did not allow the women folk of his family to attend either Eidul Fitr or Eidul Adhâ.

Imâm Ibn Abî Shaybah (235 A.H.) رحمه الله has also narrated a similar view of Ibrâhîm Nakhaî رحمه الله and Qâsim رحمه الله.

The Best Place of Worship for Women

Rasûlullâh ﷺ certainly permitted the women to attend but in the same breath, he said that the best musjid of a woman was the inner recess of her home.

The Muhaddith, Muhammad Ibn Abdullâh Al-Hâkim (405 A.H.) رحمه الله narrates:

عن أم سلمة رضي الله عنها زوج النبي صلى الله عليه وسلم قال خير مساجد النساء قمر

بيتهن¹³¹

¹³⁰ المصنف لأبن أبي شيبة ج ٢ ص ١٨٣ ادلة القرآن باكستان

للمتروك لنحاكم ج ١ ص ٢٠٩ أخرجه الحاكم من طريق دراج عن الثابت مولى أم سلمة عنها¹³¹ وكشكك أحمد وابن حزيمة . ودراج اما يضعف و حديثه عن أبي العيثم (وان خالف بعضهم فيه) أنظر ترجمته في الكاشف وتعليق الشيخ محمد عولمة عليه . وقال الحافظ المنذرى في الترغيب (باب ترغيب النساء في العورة و بيوتهم) رواه أحمد والطران و الكبير و ابن اسناده ابن خزيمة ورواه ابن حزيمة في صحيحه والحاكم من طريق دراج أو السمع عن الثابت مولى أم سلمة عنها وقال ابن حزيمة: لا أعرف الثابت مولى أم

Translation:

Umme Salmah رضي الله عنها says that Rasūlullāh ﷺ said, "The best musjid of a woman is the innermost recess of her home."

The Muhaddīth, Tabrānī رحمته الله has narrated the following hadīth:

عن أم سلمة رضي الله عنها زوج النبي صلى الله عليه وسلم قالت قال رسول الله صلى الله عليه وسلم صلاة المرأة في بيتها خير من صلاتها في حجرتها وصلاتها في حجرتها خير من صلاتها في دارها وصلاتها في دارها خير من صلاتها في مسجد قومها¹²²

Translation:

سلمة بعتلة ورح وقال الحاكم صحيح الإسناد

تبيهات : الأولى: أحمد أخرج هذا الحديث في مسنده من طريقين أحدهما فيها من حديث عن عراج بالسند المذكور والثانية عن رشدين (ضعيف) حدث عن عمرو عن أبي نعيم (عراج) عن أبي بكر بن عبد الله بن محمد بن عمرو بن أدهم بن عمرو بن هاشم بن عبد مناف بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر بن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن نزار بن معد بن عدنان.

الثاني: لم أجد قول أبي حزيمة هنا في المنوع ٢٢/٣ تحت هذا الحديث

الثالث: لم أجد قول الحاكم صحيح الإسناد في المنوع ٢٠٩/١.

وأما سلمة مولى أم سلمة فقد ذكره ابن أبي عمير في المرح والمسنون ولم يذكره سرحا ولا كنعولا ج ١ ص ٢١٣ رقم (١٠١٣) وكنتك الحارثي في التزييع الكندي (ج ١ ص ١٥٢ رقم ٢٢٩٥) ورواه ابن حبان ٢٠٠/٢ ونقل توثيقه عن الحسن بن الأكمال والخياط في تهذيبه في تهذيبه وشاهد أخر للترغيب (باب المذكور) والله أعلم.

¹²² رواه الطبراني - المعجم والتهذيب ج ١ ص ٢٢٦ في أسماء نساء النبي وقال الألباني في الترمذي

رواه الطبراني في الأوسط بإسناد جيد له وله شواهد

Umme Salmah رضي الله عنها says that Rasûlullâh ﷺ said, "It is better for a woman to perform her salâh in her bedroom than performing salâh in her chamber and her salâh in her chamber is better than her salâh in her courtyard and her salâh in her courtyard is better than her salâh in the local musjid."

The author of *Majmauz-Zawâid*, Hâfiz Nûrud-Dîn Alî Ibn Abî Bakr Al-Haythamî (807 A.H.) رحمته الله states:

وعن أم سلمة رضي الله عنها قالت قال رسول الله صلى الله عليه وسلم صلاة المرأة في بيتها خير من صلاحها في حجرة لها وصلاحها في حجرة لها خير من صلاحها في دارها وصلاحها في دارها خير من صلاحها في خارج¹²³

Translation:

Umme Salmah رضي الله عنها says that Rasûlullâh ﷺ said, "The salâh of a woman in her bedroom is better than her salâh in her room and her salâh in her room is better than her salâh in her courtyard and her salâh in her courtyard is better than her salâh outside."

This hadîth and others similar to it indicate that the further a woman goes away from her place of concealment, the less her reward becomes. The

¹²³ رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ - مَجْمَعُ الرِّوَايَاتِ ج ٢ ص ٢٤ قَالَ الْخَنَسِيُّ : رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَرَوَاهُ رِجَالُ الصَّحِيحِ حَلَّالُ زَيْدِ بْنِ شَاهِرٍ فَإِنَّ لِي كَيْ حَالِي لَمْ يَذْكُرْ عَنْ رِجَالِهِ مُحَمَّدُ بْنُ زَيْدٍ .

reason for this is that the further she goes away from her home, the more chances of misconduct there are, otherwise there was no reason to decrease her reward. This fear of misdemeanour does not arise from males; as a consequence, the further a male goes, the greater his reward. ¹³⁴

Abû Mûsâ Ash'arî رضي الله عنه reports,

عن أبي موسى الأشعري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن أعظم الناس أجرا في الصلاة أبعدهم إليها ممشى ¹³⁵

Translation:

Rasûlullâh صلى الله عليه وسلم said, "Those who come for salâh from far off will obtain greater reward and those who arrive from further afield will receive even greater reward than them."

Jâbir رضي الله عنه narrates the following hadîth,

عن جابر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لبي سلمة حين أرادوا أن يتقلوا قرب المسجد دياركم تكتب اثاركم دياركم تكتب اثاركم ¹³⁶

¹³⁴ كفاية للنسج ج ٥ ص ٤١٥

¹³⁵ صحيح البخارى وصحيح مسلم حديث ٢٧٧ ص ٧٨١ دار السلام وج ١ ص ٢٢٥

النسخة الباكستانية

¹³⁶ صحيح مسلم حديث ٢٨٠ ص ٧٨١ دار السلام وج ١ ص ٢٢٥ النسخة الباكستانية

Translation:

Rasûlullâh ﷺ said to the tribe of Banû Salmah when they intended to move closer to the masjid, "Remain in your homes for the rewards of your steps taken to the masjid will be recorded." He repeated this for a second time.

The Muhaddith, Imâm Abû Dâwûd (275 A.H.) رحمه الله narrates:

عن ابن عمر رضى الله عنهما قال قال رسول الله صلى الله عليه وسلم لا تمنعوا نساءكم
المسجد وبيتهن خير لمن¹³⁷

Translation:

Abdullah Ibn Umar ؓ reports that Rasûlullâh ﷺ said, "Do not prohibit your women from the masjid and their houses are better for them."

The above Hadith is an order for men that if women seek permission to attend the Masjid (on condition there exists no possibility of immorality) then do not prevent them. However, women were encouraged that they should perform their salât at home instead of the Masjid because it is more virtuous for them to do so.

More encouragement is found in the Hadith of Abdullah

137 رواه أبو داود - مشكوة ص 312 دار الفكر - بيروت و ص 96 السعة الباكستانية . قال الحافظ
الفتح (ج 2 ص 279) أخرجه أبو داود وصححه ابن حزم.

bin Masûd رضي الله عنه He reports¹³⁸ that Nabi ﷺ said:

عن ابن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم صلاة المرأة في بيتها أفضل من صلاحها في حجرها وصلاحها في محضها أفضل من صلاحها في بيتها

Translation:

"It is more virtuous for a woman to perform her salât in the confines of her house rather than performing it in the courtyard and it is more virtuous to perform salât in an inner bedroom in comparison to performing it in the other sections of the house."

Due to the encouragement of Nabi ﷺ, many women used to perform their salât at their homes instead of coming to Musjidun Nabawi and a few women on a special basis used to seek permission from Nabi ﷺ to perform salât in the Musjid as they knew that the desire of Nabi ﷺ was that women should perform salât at home. This is evident from the following hadîth of Umme Humaid:

رواه أبو داود - مشكوة ص ٣١٢ دار الفكر - بيروت وص ٩٦ النسخة الباكستانية. وأخرجه ابن حزم في صحبه وتردد في سماع قتادة هذا الخبر من مورق نقله المنذرى في الترمذ. وقال الحافظ في النكت الطرف (ج ٧ ص ١٣١) بعد ما أورده المزي من طريق محمد بن المنذرى عن عمرو بن عاصم عن حماد بن عمار عن مورق المحلى عن أبي الاحوص عن ابن مسعود قال لكن قال ابن أبي حاتم عن أبيه : رواه يحيى القطان عن شعبة عن قتادة عن عتبة بن وساح عن أبي الاحوص وهو أشبه له. وكلام أبي حاتم هذا في الملل (٨١/١) إلا انه قال في حديث لابن مسعود الذي جاء به عن السند المذكور ونقطة الحديث فضل صلوة الرجل في الجماعة.

salâh till the end of her life.

On the basis of this hadith, Ibn Khuzaimah رحمہ اللہ, a leading member of the Shâfi'î Fuqahâ stated:

باب اختيار صلاة المرأة في حجرتها على صلاحها في دارها وصلاحها في مسجد قومها على صلاحها في مسجد النبي صلى الله عليه وسلم وان كانت صلاة في مسجد النبي صلى الله عليه وسلم تعدل ألف صلاة في غيرها من المساجد والدليل على أن قول النبي صلى الله عليه وسلم صلاة في مسجدي هذا أفضل من ألف صلاة فيما سواه من المساجد أراد به صلاة الرجال دون صلاة النساء¹⁴⁰

Translation:

"...The salâh of a woman in her room is superior to her salâh in the masjid of Rasûlullâh ﷺ even if her salâh there be the equivalent (in quality) of a thousand salâhs performed by males."

Ibn Khuzaimah رحمہ اللہ further narrates:

عن عبد الله رضى الله عنه عن النبي صلى الله عليه وسلم قال إن أحب صلاة تصليها المرأة إلى الله في أشد مكان في بيتها ظلمة¹⁴¹

Translation:

Abdullah bin Masûd رضي الله عنه states: "The most beloved salât

¹⁴⁰ صحيح ابن خزيمة ج ٣ ص ٩٤

أخرجه ابن خزيمة والطبراني الكبير وقال الميني ٣٥/٢ رجاله موثقون وأخرجه ابن خزيمة¹⁴¹ من حديث آل هريرة كذلك.

of a woman in the eyes of Allah is that salât which she performs in the darkest portion of her house”.

Imâm Tabrânî رحمه الله has narrated the following hadîth:

عن ابن مسعود رضى الله عنه قال صلاة المرأة في بيتها أفضل من صلاحها في حجرها
 وصلاحها في حجرها أفضل من صلاحها في دارها وصلاحها في دارها أفضل من صلاحها فيما
 سواها ثم قال إن المرأة إذا خرجت استشرفها الشيطان¹⁴²

Translation:

Ibn Masûd ؓ states, " It is better for a woman to perform her salâh in her bedroom than performing salâh in her chamber and her salâh in her chamber is better than her salâh in her courtyard and her salâh in her courtyard is better than her salâh in other places." Then he said, "When a woman emerges, shaytân lies in wait for her."

Imâm Tabrânî رحمه الله again narrates:

عن ابن مسعود رضى الله عنه عن النبي صلى الله عليه وسلم قال المرأة عورة وإنما إذا

رواه الطبراني في الكبير - مجمع الزوائد ج ٢ ص ٣٤ قال المنذرى: رجاله رجال الصحيح وانظر أثره¹⁴²

آخر لابن مسعود في التوحيد لابن خزيمة ص ١٨.

خرجت استشرفها الشيطان وإنما أقرب ما تكون إلى الله وهي في قعر بيتها¹⁴³

Translation:

Ibn Mas'ûd رضي الله عنه reports from Nabî صلى الله عليه وسلم that a woman is a thing to be concealed. When she emerges, shaytan lies in wait for her. And she is closest to Allâh in the innermost recess of her home.

Allâmah Abdul Azîm Al-Munzirî (656 A.H) رحمته الله has narrated the following hadîth:

عن عبد الله بن مسعود رضي الله عنه عن رسول الله صلى الله عليه وسلم قال المرأة عورة
وإنما إذا خرجت من بيتها استشرفها الشيطان وإنما لا تكون أقرب إلى الله منها في قعر
بيتها¹⁴⁴

Translation:

Abdullâh Ibn Mas'ûd رضي الله عنه also reports that Rasûlullâh صلى الله عليه وسلم said, "A woman is a thing to be concealed.

رواه الطبراني في الكبير - مجمع الزوائد ج ٢ ص ٣٥ وقال الهيثمي : رجاله موثوقون. وقال الحافظ¹⁴³

المنذرى في الترغيب عن ابن مسعود عن النبي صلى الله عليه وسلم قال المرأة عورة فإذا خرجت استشرفها الشيطان رواه الترمذى وقال حديث حسن صحيح غريب وابن عزيمة وابن حبان في صحيحهما بلفظه وزاد وأقرب ما تكون من وجهها وهي في قعر بيتها. اه

رواه الطبراني في الأوسط - الترغيب والترهيب ج ١ ص ٢٢٦¹⁴⁴

When she emerges from the house, shaytân lies in wait for her. (Shaytân whispers evil thoughts in the people's minds regarding her). A woman is closest to Allâh in the innermost portion of her home."

Imâm Ibn Mâjah (273 A.H) رحمہ اللہ, has narrated the following hadîth:

عن أبي هريرة رضي الله عنه أنه لقي امرأة متطية تريد للمسجد فقال يا أمة الجبار أين تهربين؟ قالت المسجد قال وله تطيت؟ قالت نعم قال سمعت رسول الله صلى الله عليه وسلم يقول إنما امرأة تطيت ثم خرجت إلى المسجد لم تقبل لها صلاة حتى تغسل¹⁴⁵

Translation:

Abû Hurairah رضي الله عنه saw a woman applying perfume and entering the masjid. He asked her, "O bondswoman of Allâh, where are you going?" She replied, "To the masjid." He asked her, "Did you apply perfume for this reason (to attend the masjid)?" She replied in the affirmative. Abû Hurairah رضي الله عنه said, "I heard Rasûlullâh صلى الله عليه وسلم saying that the woman who applies perfume and goes to the masjid, her salâh will not be accepted until she baths i.e. removes all traces of the perfume."

Imâm Tabrânî رحمہ اللہ, states:

¹⁴⁵ سنن ابن ماجه ج ٢ ص ١٢٢٦ دار الفكر و حديث ٤٠٠٢ ص ٢٧١٧ دار السلام
الرياض ، و ص ٢٨٨ نسخة الباكستانية و مثله ن سنن أبي داود ن باب الترحل قال الحافظ
المدرى رواه الطبراني في الاوسط ورحاله رجال الصحيح. وهو شبه ما تقدم.

عن أم حميد رضى الله عنها قالت قلت يا رسول الله يمنعنا أزواجنا أن نصلى معك ونحب الصلاة معك فقال رسول الله صلى الله عليه وسلم صلاتكن في بيوتكن أفضل من صلاتكن في حجركن وصلاتكن في حجركن أفضل من صلاتكن في دوركن وصلاتكن في دوركن أفضل من صلاتكن في الجماعة¹⁴⁶

Translation:

Umme Humaid ؓ (the wife of the Sahâbî, Abû Humaid As-Sâ'idî ؓ) said that the men of her tribe used to prohibit their women from attending the masjid. She told Rasûlullâh ﷺ that they very much desired to perform salâh in congregation with him but their husbands were preventing them from doing so. Rasûlullâh ﷺ replied, "For you to perform salâh in your inner rooms is better than performing salâh in your chambers. And performing salâh in your chambers is better than salâh in your courtyards. And performing salâh in your courtyard is better than performing salâh in congregation (with me in Musjidun Nabawî)."

قالت فأمرت فبنى لها مسجد في أقصى بيت في بيتها وأظلمه فكانت تصلى فيه حتى لقيت

رواه الطبراني في الكبير - مجمع الزوائد ج ٣ ص ٣٤. قال الهيثمي رواه الطبراني في الكبير وفيه ابن¹⁴⁶

لهبة وفيه كلام . وقد مر باختلاف يسير. وأحرجه أحمد نحوه وقد مر أن الحافظ حسن إسناده.

الله عز وجل¹⁴⁷

Translation:

Thereafter Umme Humaid ؓ ordered a place to be made for salâh for her in the darkest room of her house and she performed salâh there till her death.

Imâm Bukhârî (256 A.H) رحمه الله has narrated the following hadîth:

عن عائشة رضى الله عنها قالت لو اُدرِك رسول الله صلى الله عليه وسلم ما احدث النساء لنعمن المسجد كما نعت نساء بني اسرائيل¹⁴⁸

Translation:

Âishah ؓ says, "Had Rasûlullâh ؓ seen the behaviour of women, he would have prohibited them from going to the musjid. as the women of the Banû Isrâîl were prohibited."

Commenting on the statement of Âishah ؓ, Moulânâ Muhammad Yahyâ Kândhelwî (1334

قال المنيى : رواه أحمد ورحاله رجال الصحيح غير عبد الله بن نوريه الاثمارى وثقه ابن¹⁴⁷ حبان.

صحيح البخارى ج ١ ص ١٢٠ وصحيح مسلم ج ١ ص ١٨٢ والمصنف لعبد الرزاق ج ٣ ص¹⁴⁸

A.H.) رحمه الله، writes in *Al-Kaukabud-Durrî*:

فهذا من قوله دليل على سعة علمها ووفور حكمتها¹⁴⁹

Translation:

"The statement of Âishah ؓ indicates her vast knowledge and abundant wisdom."

When Amîrul 'Mu'minîn Umar ؓ finally enacted the prohibition to prevent women from going to the masjid, they complained to Âishah ؓ.

Allâmah Muhammad Ibn Mahmûd Akmalud-Dîn Al-Bâbartî رحمه الله، states:

ولقد نهي عمر النساء عن الخروج إلى المساجد فشكرن إلى عائشة رضي الله عنها فقالت

لو علم النبي صلى الله عليه وسلم ما علم عمر رضي الله عنه ما أذن لكن في الخروج¹⁵⁰

Translation:

Umar ؓ had prohibited the women from attending the masjid. As a result, the women complained to Âishah ؓ. In response to their complaint, Âishah ؓ

¹⁴⁹ الكوكب الدرر على جامع الترمذى ج ١ ص ٤٣٤

¹⁵⁰ المعاد شرح المفاتيح مع شرح فتح البصير ج ١ ص ٣٢٦

replied, "If Nabî ﷺ had known what Umar knows (of the condition of women), he would not have granted you permission to emerge (i.e. to leave your homes and come to the masjid for salâh).

Sheikh Ibn Arabî (543 A.H) رحمه الله, states in his annotation of *Jâmi' Tirmizî*:

رأت عائشة وابن مسعود رضی الله عنهما في جماعة ان يمنع النساء المساجد وأن يلزمن
 قعر بيوتهن¹⁵¹

Translation:

"Āishah ؓ and Ibn Mas'ūd ؓ are of the opinion that women should be prevented from the Musjids and that they should necessarily cling to the dark corners of their home (when performing salâh)."

Hâfiz Nûrud-Dîn Alî Ibn Abî Bakr Al-Haythamî (807 A.H.) رحمه الله, states:

ولعمرو عند أحمد عن سالم قال كان عمر رجلا غيبورا فكان إذا خرج إلى الصلاة تبعته

¹⁵¹ طريقة الأحردي بشرح صحيح الترمذي ج 3 ص 51

عاتكة بنت زيد فكان يكره خروجها ويكره منعها¹⁵²

Translation:

When Umar ﷺ used to proceed to the masjid for salâh, his wife Âtikah ﷺ used to follow him. Umar ﷺ was extremely bashful and disliked her going to the masjid.

Imâm Bukhâri (256. A.H) رحمه الله has narrated the following hadîth:

عن ابن عمر رضى الله عنهما قال كانت امرأة لعمر تشهد صلاة الصبح والعشاء في الجماعة فقيل لها لم تخرجين وقد تعلمين أن عمر يكره ذلك ويغار قالت فما يمنعه أن ينهى قالوا يمنعه قول رسول الله صلى الله عليه وسلم لا تمنعوا اماء الله مساجد الله¹⁵³

Translation:

Abdullâh Ibn Umar ﷺ reports that the wife of Umar ﷺ used to attend the Fajr and Ishâ Salâts in the masjid. She was asked why she went out when she knew that Umar ﷺ disliked this act and he was bashful. She asked, "Then why does he not prevent me from going?" The people said, "The statement of Rasûlullâh ﷺ 'Do not prevent the female slaves

مجمع الزوائد ج ٢ ص ٢٢

صحيح البخارى حديث ٩٠٠ ص ٧٠ طر السلام وج ١ ص ١٢٢ طبعة الباكستية

of Allâh from attending the musjids of Allâh' prevents him from doing so."

This hadîth explicitly states that Umar ؓ disliked women attending the Fajr and Ishâ Salâts. This hadîth is reported in Muwattâ Imâm Mâlik with the statement that when the wife of Umar ؓ would ask him permission to attend, he would remain silent. The above narration of Bukhârî explicitly indicates that the silence of Umar ؓ was not due to his acceptance but on the contrary it was due to abhorrence.

Âtikah ؓ, the wife of Umar ؓ, explaining her reason for having discontinued her practice of attending the masjid, said,

کنا نخرج حين كان الناس ناسا¹⁵⁴

Translation:

"We used to emerge when people were yet people."

Hadrat Âtikah's attitude indicates that the practice of women attending the masjid was discontinued in the early stages of Islam.

¹⁵⁴ لامع الدراری ج ۱ ص ۳۰۸

Âtikah was initially married to Abdullâh, the son of Abu Bakr ﷺ. They were greatly attached to each other. When he was martyred, she married Umar ﷺ. According to a narration, she married Zaid Ibn Khattâb ﷺ first before marrying Umar ﷺ. After the demise of Umar ﷺ, Zubair Ibnul Awwâm ﷺ proposed to her. She was a beautiful woman and possessed excellent character. She made a condition with him not to prevent her from attending the masjid for Ishâ Salâh, not to beat her and not to prohibit her rights. These were the same three conditions she had made with Umar ﷺ. Zubair ﷺ accepted these conditions although he disliked her action of going out. When he told her about his feelings, she asked him why he did not prevent her. He replied that he had to abide by the condition she had initially made. Nevertheless, he thought of a plan in order to prevent her from leaving the home. One day he waited for her to pass by on the road to the masjid. It was dark and she did not see him. As she passed by, he touched her buttocks. She became very upset and immediately recited,

انا لله وانا اليه راجعون

Translation:

“To Allâh do we belong and to him do we return.”

Then she returned home. On the following day when it was time for the Ishâ Salâh and she heard the azân, she did not make any movement. Zubair

ﷺ asked her the reason for not doing so. She replied that the times had become corrupt. She then took an oath never to go out again. Zubair ﷺ now knew that she would never emerge again. He then informed her of what had happened. According to one narration, after the death of Zubair ﷺ she married Hasan Ibn Ali ﷺ who was her last husband.¹⁵³

Imâm Tabrânî رحمه الله has narrated the following hadîth:

عن أبي عمرو الشيبان أنه رأى عبد الله يخرج النساء من المسجد يوم الجمعة ويقول
أخرجن إلى بيوتكن خير لكن¹⁵⁴

Translation:

Abû Amr As-Shaybânî narrates that he saw Abdullâh Ibn Mas'ûd ﷺ expelling the women from the masjid on Fridays and saying to them, "Go home as your homes are better for you."

Commenting on this hadîth, Muftî Kifâyatullâh

¹⁵³ التمهيد لابن عبد البر ج ١٠ ص ٢٤٣، ٢٤٥ والاستيعاب ج ٤ ص ١٨٢٩ رقم ٤٠٢٤ .

¹⁵⁴ رواه الطبراني في الكبير - مجمع الزوائد ج ٢ ص ٣٥ أثر عبد الله بن مسعود قال المشيبي في الجمع رواه

الطبراني في الكبير ورواه مرفوعاً وقال المدري في الترغيب رواه الطبراني في الكبير بإسناد لا بأس به . ٩ . ١٥

(1372 A.H) رحمه الله states that encouraging women to attend the Jumu'ah Salâh is in conflict with this hadîth.¹⁵⁷

Imâm Abdur-Razzâq (211 A.H) رحمه الله states in his *Musannaf*:

عن أبي عمرو الشيبان قال جاء رجل فقال كان يقال صلاة المرأة في بيتها خير من صلاحها في دارها فقال له أبو عمرو ولم تطول؟ سمعت رب هذه اللار يعني ابن مسعود يخلف فيبلغ في اليمين، ما يصلي لإمرأة خير من بيتها إلا في حج أو عمرة إلا امرأة قد يست من البعرة فهي في منقلبيها، قيل ما منقلبيها؟ قال أبو بكر إمرأة عجزت قد تقارب خطوها¹⁵⁸

Translation:

Abû Amr As-Shaybânî says that a man came and said, "It used to be said that a woman's salâh is better in her home than her courtyard. Abû Amr asked him, "Why are you delaying? I heard the master of this house viz. Ibn Mas'ûd taking an oath and emphasizing his oath and saying that no salâh is better for a woman than the one in the house except in hajj and umrah. The exception from this

¹⁵⁷ كفاية للنسوق ج ٢ ص ٢٤٤.

¹⁵⁸ أخرجه عبد الرزاق (ج ٣ ص ١٥٠) عن الثوري عن أبيه عن أبي عمرو الشيبان وبسط الشيخ حبيب الرحمن الأعظمي في طرقة في الصلوة. وقال الميمني في مجمع الزوائد ٣٥/٢ رواه الطبراني في الكبير (٣٢٩/٩) ورحاله مرتقون (وهو من طريق عبد الرزاق). اه وانظر اعلاء السنن ٢٣١/٤ وما مر من توبيع ابن عزيمة.

ruling is an old woman that has lost hope due to old age and she is in her *manqal* (socks). It was asked what is her *manqal*. Abū Bakr said it refers to an old woman who takes short steps.

Allāmah Zafar Ahmad Uthmānī (1310-1394 A.H.)

رحمته states:

ينبغي تقيده بوقت الضرورة كما اذا حضرت المسجد للطواف في الحج والعمرة فلا بأس لها بأن تصلي فيه وحدها أو جماعة أو حضرت المسجد النبوي للتسليم والصلاة على النبي صلى الله عليه وسلم فلا بأس لصلاتها في المسجد تحية أو مكتوبة وأما أن تأتي المسجد الحرام أو المسجد النبوي لأجل الصلاة فحسب فتاويه قوله صلى الله عليه وسلم :
صلاتك في بيتك خير من صلاتك في حجرتك" الى أن قال : ومن صلاتك في مسجدي والله أعلم.¹⁵⁹

Translation:

This narration has to be confined to the time of necessity. For example, when a woman attends the Masjidul Harām for tawāf during hajj and umrah, there is no harm in performing salāh alone or joining the congregation. Or she attends the Masjidun Nabawī to offer salām, there is no harm in performing *tahīyyatul masjid salāh* or a *fard salāh*. However, if she comes to Masjidul Harām or Masjidun Nabawī with the sole purpose of performing salāh, then this action contradicts the statement of Rasūlullāh ﷺ: "Your salāh in your

inner chamber is better than your salâh in your room..." until he said, "and better than your salâh in my masjid." And Allâh knows best.

Sheikh Muhammad Zakariyyâ Kândhelwî (1402 A.H) رحمه الله states in his annotation of *Sahîh Bukhârî*:

¹⁶⁰ كان ابن عمر رضى الله عنه يقوم بحصب النساء يوم الجمعة يخرجهن من المسجد

Translation:

Abdullâh Ibn Umar ؓ used to stand up on Fridays and expel the women from the masjid. This occurred in the presence of all the Sahâbah ؓ and none of them objected to his practice.

Imâm Abdur-Razzâq (211 A.H) رحمه الله has narrated the following hadîth in his *Musannaf*:

¹⁶¹ عن أمّس عن إبراهيم قال كن له ثلاث نسوة ما صلت واحدة منهن في مسجد الحى

ابن عمر بن أن شية ل مصنفه ٢٨١/٢ فقال: حدثنا وكيع نا سفيان عن أبي قروة السملاني عن أبي
عمر بن عثمان قال رأيت ابن مسعود يحصب النساء يخرجهن من المسجد يوم الجمعة. وانظر لامع التبراري
ج ١ ص ٢٥٧

Translation:

A'mash رحمته, reports that Ibrâhîm Nakha'i رحمته, had three wives and none of them performed salâh in the masjid of the locality.

Âishah رضي الله عنها reports:

عن عائشة رضي الله عنها قالت كان نساء بني اسرائيل يتخذن أرجلا من خشب ينشرفن
للرجال من المساجد فحرم الله عليهن المساجد ...^{١٥٢}

Translation:

"The women of the Banû Isrâîl used to make wooden stilts to peek at the men in the masjid. As a result, Allâh made the masjids harâm for them ..."

This hadîth indicates that when the intention of the Israelite women became corrupted and they desired evil, Allâh prohibited them from the masjid. Accordingly, the evil and misconduct prevalent after the era of Rasûlullâh صلى الله عليه وسلم also requires the same judgement to be passed against the attendance of women, namely that they should be prohibited. If

^{١٥١} نصف لحد الرزاق ج ٣ ص ١٥٠-١٥١

^{١٥٢} نصف لحد الرزاق ج ٣ ص ١١٩ فصل الخياط والصبغ : أخرجه عبد الرزاق بإسناد صحيح وروى عبد الرزاق أيضا نحوه عن أبي بصير بإسناد صحيح.

any order of the previous ummats has not been abrogated by Sharī'ah, then it will still be applied in this ummah.¹⁶³

The Fuqahâ and the Muhaddithîn

The Fuqahâ and Muhaddithîn were men of great piety and intellect who followed the Sahâbah ﷺ. They lived in the *khairul qurûn* (the best era), having obtained their knowledge and training at the hands of the Sahâbah ﷺ and Tâbi'în. What was their attitude to women emerging from their homes to attend the masjid?

The Muhaddith Abdur Razzâq (211 A.H) رحمه الله quotes:

أخرج عبد الرزاق عن عبيد الله بن عمر عن نافع انه كان لا يخرج نسائه في العيد^{١٦٤}

Translation:

“Ubaidullâh Ibn Umar states that Nâfi' would not allow his wives to attend the Eid Salâh.”

Imâm Tirmizi (279 A.H) رحمه الله, narrates:

¹⁶³ كفاية المفتي ج ٥ ص ٤٢٢

¹⁶⁴ المصنف لعبد الرزاق ج ٣ ص ٣٠٣ وأخرج ابن أبي شيبة (١٨٢/٢) حدثنا وكيع عن سفيان عن عبد الله بن حابر عن نافع عن ابن عمر انه كان لا يخرج نسائه في العيدين.

ويروى عن سفيان الثوري أنه كره اليوم الخروج للنساء إلى العيد¹⁶⁵

Translation:

It is reported that Sufyân Thaurî رحمه الله, a great scholar of Hadith and a teacher of the *Sihah Sittah* (six authentic compilations of Hadith), disliked the emergence of women nowadays for the Eid Salâh.

Abdullâh Ibn Mubârak (181 A.H) رحمه الله, the great Tâbi'i and reputable scholar of Hadith was the teacher of Imâm Bukhari (256 A.H). Regarding him, Imâm Bukhari رحمه الله writes in his booklet¹⁶⁶ "قرة العينين جزء رفع اليدين":

"Imâm Abdullah Ibn Mubârak رحمه الله was the greatest Âlim (learned man) of his time. If the people, instead of following other less knowledgeable scholars, followed him, it would have been better."

The following quotation has been narrated from Abdullâh Ibn Mubârak رحمه الله:

أكره اليوم الخروج للنساء في العيدين فإن أبت المرأة إلا أن تخرج فليأذن لها زوجها أن
تخرج في أطمارها ولا تتزين فإن أبت أن تخرج كذلك فللزوج أن يمنعها عن الخروج¹⁶⁷

¹⁶⁵ جامع الترمذي حديث ٥٤٠ من ١٦٩٨ وج ١ من ١٢٠ النسخة الاكستانية

¹⁶⁶ قرة العينين للبخاري ص ٣٥

¹⁶⁷ جامع الترمذي ص ١٦٩٨ دار السلام الرياض ونقل قول عبد الله بن المبارك الحافظ ابن عبد البر

Translation:

"I dislike women to emerge nowadays for the Eid Salâhs. If the wife insists on emerging, the husband should permit her to go out in tattered clothing and not beautify herself. If she refuses to go out in that state, the husband may prevent her from emerging."

The Muhaddith, Ibn Khuzaimah رحمه الله states:

عن عبد الله قال اذا لبست المرأة ثيابها ثم خرجت قيل أين تذهبن فتقول أعود مريضا أو أصلى على جنازة أو أصلى في مسجد فقيل وما تريدن بذلك فتقول وجه الله والذي لا اله غيره ما التمسست المرأة وجه الله بمثل ان تقر في بيتها وتعبد ربه¹⁶⁸

Translation:

Abdullâh states: When a woman wears her clothing and goes out and if she is asked, "Where do you intend going to?", she will reply, "I want to visit the sick or perform janâzah salâh or perform salâh in the masjid." If she is asked, "What is your intention by doing that?" she replies, "To seek the pleasure of Allâh." I take an oath in the name of the Being besides whom no one else is a deity, a woman can never achieve the pleasure of Allâh in

التشهد ٢٤١/١٠ م قال : أئوال العلماء في هذا الباب متقاربة المعنى وبغيرها قول ابن المبارك لأنه غير مخالف لشيء منها ويشهد له قول عائشة لو أدرك رسول الله صلى الله عليه وسلم ما أحدثته النساء لمنهن المسجد ومع أحوال الناس اليوم (٥٤٦٣) ومع فضل صلوة المرأة في بيتها لتدبر ذلك.

¹⁶⁸ كتاب التوحيد وأثبات صفات الرب لابن خزيمة ص ١٨

any act like how she does when she remains in the confines of her home and worships her Lord.

Allâmah Taqîud-dîn Ibn Daqîq Al-Îd (702 A.H.) ر.م.ه. explains the reason for the women attending the musjid during the era of Rasûlullâh ﷺ:

والمقصود بذلك بيان المبالغة في الإجتماع واطهار الشعار وقد كان ذلك الوقت أملاً

الإسلام في حيز القلة لما احتيج إلى المبالغة باخراج العواتق وذوات الخدور¹⁶⁹

Translation:

"The aim was that the congregation be larger in size and that the distinguishing characteristic of Islam be exposed. At that time, the number of Muslims was less. Accordingly, there was a need for allowing the old women and those who were veiled to attend the congregation."

Allâmah Muhammad Yahya Kandhelwî (1334 A.H.) ر.م.ه. writes in *Al-Kaukabud-Durrî*:

رون ذلك إظهار شركة المسلمين وتكثير سوادهم وما ينعكس من أنوار صلحائهم على

لغيرهم¹⁷⁰

¹⁶⁹ أحكام الأحكام شرح صفة الأحكام ج ١ ص ١٣٣ الجزء الثان - دار الكتب العلمية - بيروت

¹⁷⁰ الكوكب الدرر على جامع الترمذى - ج ١ ص ١٢٤

Translation:

"The benefit of emerging for the Eid Salâh is to display the authority of the Muslims and show their large numbers. Furthermore, the spiritual light and effulgence of the pious can be transposed on to the others."

Allâmah Muhammad Yûsuf Al-Binnorî (1397 A.H.) رحمه الله quotes Imâm Tahâwî (321 A.H) رحمه الله :

كان الأمر بخروجهن أول الإسلام لتكثير المسلمين في أعين العدو¹⁷¹

Translation:

"The order for women to attend the congregation of Eid during the earlier period of Islam was in order to increase the number of Muslims in the eyes of the disbelievers."

Allâmah Yûsuf Binnorî (1397 A.H.) رحمه الله further goes on to quote the sources of all the different schools of thought after which he says:

وعلم منه أن أصل مذهبنا كما قاله شيخنا جواز الخروج للنساء للعيدين غير أنه منعه المشايخ وأرباب الفتوى لفساد الزمان فما يصدر الطعن من المدعين العمل بالحديث على

معارف السنن للعلامة محمد يوسف البنوري ج ٤ ص ٤٤٥ وقال الامام أبو جعفر¹⁷¹ اللخاوي فيما نقله عنه الجماص ن مختصر اختلاف العلماء (ج ١ ص ٢٢٢): ويحتمل ان يكون ذلك والمسلمون قليل فأراد التكثير بحضورهن ارهابا للعدو واليوم فلا يحتاج الى ذلك.

المذهب الحنفي في هذه المسألة إنما هو من قلة التدبر والغفلة عن أصل المذهب¹⁷²

Translation:

"From this it can be realized that the original verdict of our math-hab as our Sheikh (Allâmah Anwar Shâh Kashmîrî رحمه الله) has stated¹⁷³ is that it is permissible for women to attend the Eid Salâh except that the Mashâikh and Muftîs have prohibited it due to the corruption of the times. Accordingly, those who claim to practise on the ahâdîth and who have accused the Hanafi Math-hab have done this due to lack of understanding and ignorance of the principles of the math-hab."

Old Women

Among the early Fuqahâ, there existed a difference of opinion regarding the question of old women attending the musjid. While some Fuqahâ maintained that old women may come to the musjid for certain salâh only¹⁷⁴, others averred that they may attend all salâhs. However, regarding

¹⁷² أيضا ص ٤٤٧

¹⁷³ العرف الشذى للعلامة محمد أنور شاه الكشميرى ص ١١٨

¹⁷⁴ روى أبو حنيفة عن حماد عن ابراهيم عن الشعبي عن ابن عمر أن النبي صلى الله عليه وسلم رخص في الخروج لصلاة الغداة والعشاء الأخيرة للنساء... عقود الجواهر النفيسة - للامام مرتضى الزبيدي ج ١ ص ٧١ - النسخة الباكستانية

women who are of marriageable age, the ruling of prohibition is emphatic.

The following ruling is recorded in *Al-Hidâyah*:

ويكره لمن حضور الجماعة يعنى الشواب منهن لما فيه من خوف الفتنة ولا بأس للعجوز
أن تخرج في الفجر والمغرب والعشاء¹⁷⁵

Translation:

"It is *makrûh* for young women to be present for Jamâ'ah (that is, salâh in the masjid). However, old women may come for Fajr, Maghrib and Ishâ according to Imâm Abû Hanîfah ر.ح.ه.ا. According to Imâm Abû Yûsuf and Imâm Muhammad ر.ح.ه.ا. it is permissible for old women to attend the masjid for all salâhs."

Other Schools of Thought

The ruling of the Shâfi'i Math-hab is as follows:

وحكى الرافعى وجها أنه لا يستحب لمن الخروج بحال . ثم قال وهذا كله حكم المعائز
اللواتى لا يشتبهن وأما الشابة وذات الجمال ومن تشبهى فيكره لمن الحضور لما في ذلك

الهداية ج ١ ص ٦١ دار الكتب العلمية - بيروت 175

من خوف الفتنة عليهن وبهن¹⁷⁶

Translation:

Râfi'î has narrated that it is not preferable at all for women to emerge. This is with regards to old women who do not incite desire in males. As for young girls, attractive women and those who arouse desires, it is makrûh for them to attend the congregation due to misconduct either due to them or due to others.

Allâmah Ainî (855 A.H) رحمه الله writes about the Mâlikî Math-hab:

وعن مالك أن هذا الحديث ونحوه محمول على العجائز¹⁷⁷

Translation:

According to Imâm Mâlik (179 A.H) رحمه الله the ahâdîth indicating permissibility apply only to old women.¹⁷⁸

Accordingly, the Mâlikî Math-hab is similar to

¹⁷⁶ شرح المهذب كما في معارف السنن ج ١ ص ٤٤٦

¹⁷⁷ عمدة القارى شرح صحيح البخارى ج ٦ ص ١٥٧

¹⁷⁸ لامع الدرارى على جامع البخارى ج ١ ص ٣٥٧.

what Allāmah Aini رحمه الله, has mentioned in Umdatul Qāri in that old women are permitted while young girls are not.¹⁷⁹

The Hambalī Math-hab has the following ruling:

خروج النساء يوم العيد إلى المنى حائز غير مستحب قل وكرهه لبعضهم وبعض
الأصهارى ... وسفيان وابن المبارك ... وكرهوا تشابه ما في خروجهن من الفتنة¹⁸⁰

Translation:

"The emergence of women for the Eid Salāh is permissible but not preferable. Ibrāhīm Nakhaī, Yahyā Ansārī, Sufyān and Ibnul Mubāarak have regarded it as makrūh. It is also makrūh for young women to emerge due to misconduct."

This is the view held generally by the early Fuqahā of Islam. However, the later Fuqahā expanded on the prohibition to include all women, even women of old age. In view of the deterioration in the morals of people and the rise of vice, the Fuqahā upheld the total prohibition of women attending the masjid.

Sheikh Muḥammad Ibn Mahmūd Akmalud-Dīn Al-Bābartī رحمه الله, writes in his annotation of *Al-Hidāyah*:

¹⁷⁹ فتاوى ج ١ ص ١٥٥

¹⁸⁰ الفتاوى ج ٢ ص ٢٢٢

ولفتوى اليوم على كراهة حضورهن في الصلوات كلها لظهور الفساد³⁸¹

Translation:

"Today the verdict is that it is makrūh for women to attend all salāhs due to the prevalence of immorality."

Allāmah Aini (855 A.H) رحمه الله writes:

وحيثما سب التحريم وما يقضى إلى الحرام فحرام³⁸²

Translation:

"Their emergence is a cause of harām and whatever leads to harām is also harām."

A similar statement can be found in Allāmah Alā-ud-Dīn Al-Kāsānī's (587 A.H) رحمه الله *Al-Badā'ī-As-Sanā'ī*.³⁸³

³⁸¹ العنابة شرح لفتاوى مع فتح القدير در لكتب العنابة ج ١ ص ٣٧٧

³⁸² العنابة شرح لفتاوى ج ٢ ص ٤١٣

³⁸³ كتاب طحاوي لفتاوى ترتيب الشريعة ج ١ ص ١٥٢ - لمع لم معبد كسب - كراتشي -

Hâfiz Ibn Hajar Asqalânî (852 A.H) رحمه الله, states:

ان حيث كان في خروجهن اختلاط بالرجال في المسجد أو طريقه أو قويت عشية الفتنه
عليهن لتزينهن وتبرجهن حرم عليهن الخروج ... ووجب على الاسام أو نائبه منعهن عن
ذلك¹⁸⁴

Translation:

"When intermingling with males prevails, whether in the musjid or on the roads or there exists the danger of misdemeanour because of women's adornment and displays of beauty, then it is forbidden for them to emerge ... it is incumbent on the Imâm or his representative to prevent women from emerging."

Allâmah Ibn Humâm (869 A.H) رحمه الله said:

عمم المتأخرون المنع للمعائز والشواب في الصلوات كلها لغلبة الفساد في سائر
الأوقات¹⁸⁵

باكستان.

¹⁸⁴ لامع الدرارى ج ١ ص ٣٥٧

¹⁸⁵ فتح القدير شرح الهداية ج ١ ص ٣٧٦

Translation:

"The latter Fuqahâ have stated that the prohibition includes young as well as old women. The prohibition applies to all the salâhs because of the danger of the prevalence of unchaste behaviour at all times."

Mullâ Alî Qârî (1014 A.H.) رحمہ اللہ states ¹⁸⁶:

والمختار منع العجوز عن حضور الجماعة في جميع الأوقات فضلا عن الشابة لما روى البخارى عن يحيى بن سعيد عن عمرة عن عائشة رضى الله عنها أنها قالت لو أدرك رسول الله صلى الله عليه وسلم ما أحدث النساء لمنعهن كما منعت نساء بنى اسرائيل قلت لعمرة أو ممنع؟ قالت نعم. وتقول عائشة ترفعه أيها الناس الموا نساءكم عن لبس الزينة والتبختر في المساجد فان بنى اسرائيل لم يلعنوا حتى لبس نساءهم الزينة وتبخترن في المساجد

Translation:

"The preferred view is that old women should be prevented from attending the congregation at all times, let alone young girls because of the hadîth which Imâm Bukhârî رحمہ اللہ has narrated from Âishah رضي الله عنها that if Rasûlullâh had to witness the conduct of the women, he would have prohibited them from the musjid as the women of the Banû Isrâîl were prohibited. Yahyâ Ibn Sa'îd رحمہ اللہ (the narrator of the hadîth) asked Umrah whether the women of the

رواه ابن عبد البر في التمهيد - فتح باب العناية بشرح النقاية ج ١ ص ٢٨٤ ١٨٦

Dand Istaf were prohibited and she replied in the affirmative. Then Aishah reports that Rasûlullah said, "O people, prevent your women from wearing clothes of beauty and arrogance in the masjid for verily the Dand Istaf were not cursed until their women adorned themselves with attractive clothing and proudly showed off in the mosques."

Allamah Hadrud-Din Aini (855 A.H) states¹⁰²:

وَأَمَّا إِذَا تَوَضَّأَ فِي الْمَسْجِدِ فَتَرَى نِسَاءً يَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ
 وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ
 وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ

Translation:

"Today the verdict is that women be prohibited from all salaths and this includes Jumu'ah, the two Eids, Salatul Istisqa and the congregations of lectures especially those ignorant orators who imitate the Ulama but their aim is merely to satisfy their carnal desires and earn secular wealth."

It is mentioned in *Mustadrak Sahih*:

¹⁰² وَأَمَّا إِذَا تَوَضَّأَ فِي الْمَسْجِدِ فَتَرَى نِسَاءً يَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ
 وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ

¹⁰³ وَأَمَّا إِذَا تَوَضَّأَ فِي الْمَسْجِدِ فَتَرَى نِسَاءً يَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ

¹⁰⁴ وَأَمَّا إِذَا تَوَضَّأَ فِي الْمَسْجِدِ فَتَرَى نِسَاءً يَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ وَيَتَمَشَّطْنَ بِالنَّاصِيَةِ

Translation:

"Today the fatwā is that it is *makrūh* for women to attend any *salāh* due to the appearance of misconduct."

Allāmah Ibn Abidin As-Shāmī (1203 A.H) رحمته, states:

ويكره حضورهن الجماعة ولو كانت الجمعة وعيد، ووعظ مطلقاً ولو عجزوا إلا على المنع
المعنى به الفساد الزمان¹⁰⁰

Translation:

"It is *makrūh* for women to attend the congregation even though it be *Jumu'ah* or *Bid* or a lecture and even it is an old lady at night. This is the accepted verdict due to the corruption of the times."

Allāmah Zainud-Dīn Ibn Nujaim رحمته, writes in *Al*

Bahrur Rāiq ¹⁰⁰:

والمعنى اليوم على الكراهة في كل المصروفات لظهور الفساد

Translation:

"Today the verdict is that it is *makrūh* for women to attend all the *salāhs* due to the emergence of corruption."

¹⁰⁰ الدر المنثور ج 1 ص 211

¹⁰⁰ البحر الرائق ج 1 ص 249 تحت في المنع من الجماعة ج 1 ص 249، الأركان ص 100

Imâm Bukhârî (256 A.H) رَحْمَةُ اللهِ عَلَيْهِ has narrated the following hadîth¹⁹¹:

عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال إذا استأذنتكم نساءكم
بالليل إلى المسجد فأذنوا لهن

Translation:

Abdullah bin Umar رَضِيَ اللهُ عَنْهُ reports that Nabi ﷺ said: "When your women seek permission to come to the Masjid at night, then you should grant them permission."

Moulânâ Khalîl Ahmad Saharanpuri (1346 A.H) رَحْمَةُ اللهِ عَلَيْهِ writes:

وفيه أنه ينبغي أن يأذن لها ولا يمنعها مما فيه منفعتها وذلك إذا لم يخف الفتنة عليها ولا لها
وقد كان هو الأغلب في ذلك الزمان¹⁹²

Translation:

The above Hadith indicates that if a woman seeks permission at night, the request should be accepted and

¹⁹¹ صحيح البخارى ج ١ ص ١٧٢ دار السلام - الرياض و ج ١ ص ١١٩ نسخة المكتبة

¹⁹² حاشية الشرح أحمد على السهلمجورى على صحيح البخارى ج ١ ص ١١٩ . نسخة المكتبة

she should not be prevented from attending if there is benefit for her. This permission should only be granted if there exists no possibility of immorality from others or from her. This was the prevalent condition at that time."

Hence, Allāmah Badrud-dīn Aīnī (855 A.H) رحمه الله the commentator of *Sahīh Bukhāri*, states:

وقد قلنا ان المطلق في ذلك محمول على المقيد وفيه أنه ينبغي أن يأذن لها ولا يمنعها مما فيه
منعتها وذلك إذا لم ينف الفتنة عليها ولا بها وقد كان هو الأغلب في ذلك الزمان
بمخلاف زماننا هنا فان الفساد فيه فليس والفسادون كثيرون¹⁷³

Translation:

"And we state that the permission (mentioned in the hadith) refers to specific permission i.e. in those narrations in which the word "night" is not mentioned, it is implied. Similarly, (the above) indicates that where there exists benefit for a woman, she should be given permission and not be prevented. However, this applies to that time or period when there is no possibility of immorality nor is there any possibility of another falling into immorality due to her. This (safety from immorality) was prevalent at that time (i.e. the time of the Sahābah رضي الله عنهم), unlike our era wherein evil and vice is very widespread and promiscuous people are in abundance."

¹⁷³ عسفة القاري شرح صحيح البخاري ج 6 ص 107

The author of *Lâmiud-Darârî*, Sheikh Zakariyyâ (1402 A.H) رحمه الله asks,

إذا كان ذلك في زمن العلامة العيني المتوفى في سنة خمس و خمسين وثمان مائة فماذا ترى
في زماننا هذا المملو بالشور والفساد¹⁹⁴

Translation:

"When this (rampant misconduct) was the situation during the time of Allâmah Badrud-dîn Ainî who passed away in the year 855 A.H. then what do you think of the present age saturated with impropriety?"

Imâm Bukhârî (256 A.H) رحمه الله has narrated the following hadîth in his sahîh:

عن الزبير بن عدى قال أتينا أنس بن مالك فشكرونا إليه ما يلقون من الحجاج فقال
اصبروا فإنه لا يأتي عليكم زمان إلا الذي بعده شر منه حتى تلقوا ربكم سمعته من نبيكم
صلى الله عليه وسلم¹⁹⁵

Translation:

¹⁹⁴ لامع الدرارى على صحيح البخارى ج ١ ص ٣٥٩

¹⁹⁵ صحيح البخارى حديث ٧٠٦٨ ص ٥٩٠ دار السلام و ج ٢ ص ١٠٤٧ النسخة الباكستانية

Zubair Ibn Adî ؓ narrates that he came to Anas Ibn Mâlik ؓ complaining to him about the oppression of Hajjâj. Anas ؓ replied, "Be patient for indeed every era will be succeeded by one worse than the previous one until you meet your Lord. I heard this from your prophet (Rasûlullâh) ﷺ."

Hâfiz Ibn Abdul Barr (463 A.H) رحمه الله states:

وليه دليل على أن أحوال الناس تغيرت بعد موت رسول الله صلى الله عليه وسلم نساء ورجالا وروى عن أبي سعيد الخدري أنه قال ما نفضنا أيدينا عن قبر رسول الله صلى الله عليه وسلم حتى أنكرنا قلوبنا.^{١٩٦}

Translation:

This hadîth (of Âishah ؓ) indicates that the condition of the people, men and women, had changed after Rasûlullâh ﷺ. It is narrated by Abû Sa'îd Khudrî ؓ who said, "We had not yet dusted our hands off the grave of Rasûlullâh ﷺ when we perceived a change in our hearts."

Who can deny the existence of the worst types of misconduct in our age? If anyone chooses to become blind and deny the existence of the evil predominant in our times, should peruse the statement of Allâmah Ainî (855 A.H) رحمه الله, the commentator of *Sahîh Bukhârî*, who lived in the eighth century of Islam:

^{١٩٦} التمهيد لما في الموطأ من المعاني والسانيد لابن عبد البر ج ١٠ ص ٢٣٥.

لو شاهدت عائشة رضى الله عنها ما أحدث نساء هذا الزمان من أنواع البدع والمنكرات
لكانت أشد إنكارا ولا سيما نساء مصر فإن فيهن بدعا لا توصف ومنكرات لا تمنع.
منها ثيابهن من أنواع الحرير المنسوجة أطرافها من الذهب والمرصعة باللاكئ وأنواع
الجواهر وما على رءوسهن من الأقراص المنهبة المرصعة باللاكئ والجواهر الثمينة والمناديل
الحرير المنسوج بالذهب والقضة الممدودة وقمصانهن أنواع الحرير الواسعة الاكمام جدا
السابلة أذيالها على الأرض مقدار أذرع كثيرة بحيث يمكن أن يجعل من قميص واحد ثلاثة
قمصان وأكثر ومنها مشبهن في الأسواق في ثياب فاخرة وهن متبخترات متعطرات
مائلات متبخترات متراحات مع الرجال مكشوفات الوجوه في غالب الأوقات. ومنها
ركوبهن على الحمير الفرة وأكمامهن سابلة من الجانبين في أزر رفيعة جدا. ومنها ركوبهن
على مراكب في نيل مصر وخلقانما محتلطات بالرجال وبعضهن يفتنن بأصوات عالية
مطربة والأقداح تدور بينهن. ومنها غلبتهن على الرجال وقهرهن إياهم وحكمهن عليهم
بأمر شديدة. ومنهن نساء يعين المنكرات بالأجهار ويخالطن الرجال فيها. ومنهن
قوادات يفسدن الرجال والنساء ويمشين بينهن بما لم يرض به الشرع. ومنهن صنف بقايا
قاعدات مترصدات للفساد ومنهن صنف دائرات على أرجلهن يصطدن الرجال. ومنهن
سوارق من الدر والحمامات. ومنهن صنف سواحر يسحرن وينفثن في العقد. ومنهن
بياعات في الأسواق يتعايطن بالرجال. ومنهن دلالات نصابات على النساء. ومنهن
صنف نوائح ودقات يرتكبن هذه الأمور القبيحة بالأجرة. ومنهن مقنيات يفتنن بأنواع
الملاهي بالأجرة للرجال والنساء. ومنهن صنف خطابات يخطفن للرجال نساء لها أزواج
يفتن يوقعنها بينهم وغير ذلك من الأصناف الكثيرة الخارجة عن قواعد الشريعة. فانظر
إلى ما قالت الصديقة رضى الله عنها من قولها لو أدرك رسول الله صلى الله عليه وسلم ما
أحدثت النساء وليس بين هذا القول وبين وفاة النبي صلى الله عليه وسلم الا مدة يسيرة

على أن نساء ذلك الزمان ما أحدثن جزءاً من ألف جزء مما أحدثت نساء هذا الزمان¹⁹⁷

Translation:

“If Aisha رضي الله عنها had to witness the evils and innovations of this era (the eighth century), her rejection would be more vehement. The women of Egypt in particular, are involved in such innovations which cannot be described. And they are immersed in such evils which cannot be prevented. From amongst the innovations they are involved in, some are:

- they don garments of silk fabric whose edges are gilded and which are studded with gems and pearls.
- their hair is adorned with golden beads studded with expensive pearls and gems while their silken scarves are woven with golden and silver threads.
- their dresses are manufactured from all kinds of silk with extremely broad sleeves, while metres upon metres of the tails are lowered to the ground to such an extent that three dresses or more can be sewn from one dress.
- they parade the shopping malls with exquisite clothing, strutting around heavily soaked in perfume, enticing others and prancing around men with their faces open most of the time.
- they ride on the finest donkeys with their sleeves hanging down from both sides while they are wrapped

عندة القارى شرح صحيح البخارى ج ٦ ص ١٥٨، ١٥٩ 197

in delicate and fine shawls.

- they travel on different conveyances in the Nile River while it is filled with males.
- some of them sing with delightful and charmingly high-pitched voices while the goblets circulate among them.
- they have overpowered the men and are ruling them by making all kinds of extreme demands.
- among them are women who sell evil items with loud voices and they intermingle with males.
- among them are leaders who corrupt males and females and walk among them in ways which are contrary to the Sharī'ah.
- among them are prostitutes and models who conjure evil.
- some of them roam about in lure of males.
- some of them steal from the public baths.
- others are magicians that practise magic and blow in knots.
- some of them are merchants in the markets yelling out with the males.
- some are women brokers and agents procuring the services of women.
- some of them lament and play drums for a fee.
- some are paid singers who sing and entertain men and women.
- others entice males for married women and create all kinds of dissensions.

These are some of the evils and sins the women are

involved in. Now examine the statement of Âishah ؓ in this light. Yet the interval between the time of Âishah's ؓ rejection of this practice (of females attending the masjid) and Rasûlullâh's ﷺ is very little.

The wrongs which the women during the time of Âishah ؓ had introduced are not even one thousandth when compared to the evils which they have introduced in this time (namely, the eighth century)."

Ibn Hajar Haithamî رجب الله، an authority of the Shâfi'î Mazhab, states:

"... the statement of Imâm Ghazâlî (505 A.H) رحمه الله in Ihyâul-'Ulûm : 'It is obligatory to prohibit women from attending the masjid for salâh, for sessions of knowledge and for zikr when there is the danger of indecency as a result of them. Verily, Âishah ؓ forbade them. It was then said to her: Verily, Rasûlullâh ﷺ did not forbid them from congregational prayer. She replied, "If Rasûlullâh ﷺ knew what the women have introduced after him, then most certainly, he would have prevented them.'"

Conforming to this, is the statement of Ibn Khuzaimah رجب الله، who is among our (Shâfi'î) senior authorities:

'The salâh of a woman in her home is superior to her salâh in the masjid of Rasûlullâh ﷺ. . . Now when her salâh at home is superior, then the object which brings her out of her home (to perform salâh in the masjid) is

either pride or show or harâm.'

There is unanimity regarding the prohibition of women going to the masjid, Eid salâh and visiting the graves because of the absence of the conditions of permissibility which had existed during the age of Nabî ﷺ.

Hujjatul Islam, Imâm Ghazâlî (505 A.H) رحمه الله, says in *Al-Ihyâ* in the chapter dealing with enjoining the good:

198 ويجب منع النساء من حضور المساجد للصلاة ومجالس الذكر إذا خيفت الفتنة من

'It is obligatory to prohibit women from attending the musjids for salâh and zikr when misconduct in regard to them is feared. The evils of their emergence today are established facts... The correct view is that prohibition is absolute and the fatwâ is this prohibition. This is the summary of our (Shâfi'i Mazhab)."¹⁹⁹

With regard to the gathering of zikr i.e. a discourse to the women, this is permissible as established from the following hadîth²⁰⁰ of Rasûlullâh ﷺ:

198 إحياء العلوم ج ٢ ص ٣٠٨

199 الفتاوى الكبرى لابن حجر الميسي

200 صحيح البخارى ج ١ ص ٢٠ النسخة الباكستانية

عن أبي سعيد الخدري رضي الله عنه قال قال النساء للنبي صلى الله عليه وسلم غلبنا عليك
... الرجال فاجعل لنا يوماً من نفسك فوعدهن يوماً لقيهن فيه فوعدهن وأمرهن

Abû Saïd Khudrî رضي الله عنه reports that the women said to Rasûlullâh صلى الله عليه وسلم, "The men have overpowered us. (that is, they attend your gatherings every day and we are deprived). Therefore, specify one day in particular for advising us." Rasûlullâh صلى الله عليه وسلم promised to address them on a particular day in which he would advise them and command them (with the orders of Sharîah).

Hâfiz Ibn Hajar (852 A.H) رحمته الله has quoted a similar hadîth²⁰¹ of Abû Hurairah رضي الله عنه which contain the following words:

مواعدكن بيت فلانة

Rasûlullâh صلى الله عليه وسلم said, "I promise to address you at the house of so and so." He then fulfilled his promise by addressing the women there.

Imâm Bukhâri (256 A.H) رحمته الله has used this hadîth to prove that it is permissible for a learned person to address the women at someone's house. The conditions of hijâb will obviously apply here as well. However, if misconduct is perceived on the part of anyone, it will not

²⁰¹ فتح الباری ج ۱ ص ۱۵۸ دار احیاء التراث العربی - بیروت

be permissible to conduct such lectures.

The slight departure from piety and hijâb which had commenced even in the era of the Sahâbah ؓ constrained them to prohibit women from going to the masjid in spite of them being fully aware that women used to visit the masjid during the time of Rasûlullâh ؐ. Since they detected the beginning of the process of corruption and they discerned the gradual abandonment of the very strict conditions which accompanied the original permissibility, the Sahâbah ؓ initiated this prohibition. Rasûlullâh ؐ has commanded obedience to his Sahâbah ؓ and has described the sunnah of his Sahâbah as his sunnah, the prohibition enacted by the Sahâbah is in actual fact the sunnah of Nabî ؐ. It is the law of Allâh. Only a person with a deficient mental capacity can deny such a divine prohibition.

Some Ghair Muqallidîn try to dupe the masses by saying that the prohibition of the Sahâbah ؓ does not hold any weight in the face of the permission granted by Rasûlullâh ؐ. However, this is a mere deception. The statement of the Sahâbah ؓ will only be not acceptable in the presence of a hadîth if there is a contradiction between both and the contradiction cannot be reconciled. This is not the case here. The permission of Rasûlullâh ؐ was at the time of non-existence of misconduct while the prohibition of the Sahâbah ؓ was due to the existence of misdemeanour as mentioned previously in

the narration of Â'ishah ؓ. Accordingly, there remains no contradiction in the statement of Rasûlullâh ﷺ and the prohibition of the Sahâbah ؓ.

Sheikh Abdul Haqq Muhaddith Dehlawî رحمہ اللہ, states. "For women today, to come to the Musjid to perform salât with jamât is *makrûh* as there is a danger of *fitnah* (immorality and promiscuity). During the time of Nabi ﷺ, they came to attain the teachings and guidelines of Shariat and this need no longer remains as the laws of Shariat are generally found in books etc. It will be more appropriate for women to remain in *hijâb* (veil)."²²²

This is the view that the Jurists have adopted i.e. now-a-days for women to attend the Jamât (congregation), whether it be for the five daily salât, the Jumu'ah or both the Eid salâts, is *makrûh* (reprehensible). Allâmah Zainud-Dîn Ibn Nujaim رحمہ اللہ, states:

ولا يحضرن الجماعة لقوله تعالى وقرن في بيوتكن والفتوى اليوم على الكراهة في الصلاة

²²⁰
كلها لظهور الفساد

Translation:

'Women should not attend the congregation due to

²²¹ اشعة اللمعات ص ٢٢٣

²²² البحر الرائق ج ١ ص ٣٥٨

the statement of Allâh, "And remain within your homes." The verdict today is that it is makrûh to attend any of the salâhs due to the emergence of misconduct.'

From the above narrations²⁰⁴, we deduce the following:

- The tribe of Banû Sâ'id (بنو ساعد) had already prevented their women from attending the masjid during the era of Rasûlullâh ﷺ. Rasûlullâh ﷺ did not reproach the husbands in any way. On the contrary, he encouraged the women to perform salâh at home.
- Certain Sahâbah ﷺ like Ibn Mas'ûd and Ibn Umar ﷺ used to forcefully prevent the women from entering the masjid in the presence of other Sahâbah because the era of corruption had begun. No Sahâbî prevented them from doing this nor did anyone mention any opposing hadîth to confront their action.
- During the blessed era of Nabi ﷺ, it was not stressed

²⁰⁴ For more details, refer to Ad-Durrul Mukhtâr with Shâmi - Vol 1 Pg 529, Âlamghîri, Vol 1 Pg 56, Al-Bahr-ur-Râiq, Vol 1 Pg 358, Rasâilul Arkân, Pg 100, Badâi-us-Sanâi, Vol 1 Pg 175, Fatâwa Rahîmiyah, Vol 5 Pg 56/71

upon women to attend the Musjid. Permission was merely granted, and such advice was rendered that women themselves refrained from attending the Musjid.

- Permission (to attend the Musjid) was dependant on the permission granted by the husbands. Women were not allowed to attend the Musjid without the consent of their husbands.
- From the narration of *Sahîh Bukhârî*, it is evident that permission was only granted for the salât performed during the night and for Fajr.
- Consent is applicable when the woman does not apply perfume and adorn herself. There was no consent for the woman who applied perfume or adorned herself.
- Permission to attend the Masâjid was at the time when there was no possibility of *fitnah* (immorality). No consent was granted during the times of *fitnah*. In fact, at the time of *fitnah*, Nabi's ﷺ advice was that women should be prevented from coming to the Musjid as mentioned previously in the narration of Ibn Mâjah.

In conformance to the words and desire of Nabi ﷺ, the women during his blessed era also used to perform their salât at their houses as has been proven from the Hâdith of the burning of the houses as mentioned previously.

Shâh Walîullâh writes²⁰⁵:

ومنها خوف فتنة كامرأة أصابت بخورا ولا اختلاف بين قوله صلى الله عليه وسلم إذا استأذنت امرأة أحدكم الى المسجد فلا يمنعها وبين ما حكم به جمهور الصحابة من منعهن اذا المنهى عنه الغيرة التي تنبعث من الأنفة دون خوف الفتنة والجائز من الغيرة ما فيه خوف الفتنة ...

Hadhrat Shâh Walîyullâh Muhaddith Dehlawî رحمہ اللہ in his book, *Hujjatullâhil Bâlighah*, has mentioned the practice of the Sahaba رضی اللہ عنہم of preventing women from coming to the Masâjid. Thereafter, he mentions the objection that Nabi صلی اللہ علیہ وسلم had ordered that women should not be prevented from coming. So what was the reason for the Sahaba رضی اللہ عنہم preventing them? He answers by saying that there is no difference between the Hadîth and the action of the Sahaba رضی اللہ عنہم because the zeal and fervour that arises merely due to pride and due to which women are prevented is not permissible. However, the zeal arising due to fitnah (dissension) is permissible, if not commendable. (The Sahâbah رضی اللہ عنہم prevented the women due to this permissible fervour and zeal.) "

حجة الله البالغة ج ٢ ص ٦٦ قديمى كتب خانہ - كراتشى - باكستان 205

Conclusion

The Ghair Muqallidîn who emphasize the fact that women should attend the masjid for congregational prayer perhaps regard the Imâm of their masjid to be more pious than Rasûlullâh ﷺ. Perhaps they regard their masjids to be more sanctified than Musjidun Nabawî, their era to be superior to the era of the Sahâbah ؓ and their women to be more chaste than the Sahâbiyyât and Tâbi'îyyât.

If this is not the case, then why do they (the Ghair Muqallidîn) emphasize something so vehemently which Rasûlullâh ﷺ did not emphasize and which the Sahâbah ؓ opposed. The Ghair Muqallidîn, are so vehement in their stance on this issue that they regard it as permissible to abuse and villify the Fuqahâ and cause dissension (*fitnah*) in the mosques.

In the present era of moral decay, only the Ghair Muqallids are under the false impression that the women of today will not beautify themselves, apply make-up, apply perfume and powder and wear skin-tight and transparent clothing, keep their gazes low and the gazes of the onlookers will also remain low.

In short, the jurists have prohibited women from attending the masjid due to moral decay that is prevalent in society. When the Sahâbah ؓ already

perceived this decay in their era which was morally excellent, who can deny the existence of promiscuity today? And which Qur'ânic verse or hadîth emphasizes attending the masjid for women during an era of moral decay and perversion?

Women should not become despondent from the fact they have been prohibited from the masjid. In fact, they should be pleased that Allâh has granted them the same reward by sitting at home. Without attending the masjid, Allâh ﷻ will grant them the same reward as the person who performs salâh in Masjidun-Nabawî. Just as Allâh has made certain actions like jihâd, Imâmat etc. specific with men, so too was the congregation emphasized for them. Just as they have been prohibited from desiring the bounty which Allâh granted to men, so too should they not desire this bounty as well. In reality, it is our duty to subject any act, no matter how noble it may seem, to the desire of Allâh and His Messenger ﷺ. Whatever Allâh ﷻ and His Messenger ﷺ have deemed better for us, we should regard it as such. Let us not allow our emotions to get the better of us. Rasûlullâh ﷺ has clearly indicated that the salâh of women is more virtuous at home. The obedience of women would therefore be to regard the performance of salâh at home as better for them and to discard the thought that attending the masjid will carry greater rewards.

BIBLIOGRAPHY

Arabic

- تفسير الطبرى المسمى بجامع البيان فى تأويل القرآن لابي جعفر محمد بن جرير الطبرى (٣١٠) - مكتبة الباز - مكة المكرمة.
- تفسير ابن كثير للحافظ عماد الدين اسماعيل ابن كثير (٧٧٤) - اجد اكبىسى - لاهور - باكستان.
- روائع البيان تفسير آيات الاحكام للشيخ محمد على الصابون - مكة المكرمة.
- البحر المحيط - للامام محمد بن يوسف الشهر بأبى حيان الانلىسى (٧٤٥) - دار الكتب العلمية - بيروت.
- احكام القرآن للامام أبو بكر أحمد بن على الرازى الجصاص الحنفى (٣٧٠) - دار الكتاب العربى - بيروت.
- حاشية الجمل على الجلالين - المسمى بالفتوحات الالهية بتوضيح تفسير للحلالين للدقائق الخفية للعلامة سليمان الجمل - المكتبة الاسلامية.
- الجامع الصحيح للامام محمد بن اسماعيل البخارى (٢٥٦) دار العربية - بيروت والنسخة الثانية: ايج لم سعيد كمبى - كراتشى - باكستان.
- الجامع الصحيح للامام أبو الحسين مسلم بن حجاج (٢٦١) - دار الفكر - بيروت - والنسخة الثانية: ايج لم سعيد كمبى - كراتشى - باكستان.
- جامع الترمذى للامام محمد بن عيسى الترمذى (٢٧٩) المكتبة الفيصلية - مكة والنسخة الثانية: ايج لم سعيد كمبى - كراتشى - باكستان.
- سنن أبى داود للامام سليمان بن أشعث أبو داود السجستان (٢٧٥) - المكتبة المصرية - بيروت والنسخة الثانية: ايج لم سعيد كمبى - كراتشى - باكستان.
- سنن النسائى للامام أحمد بن على النسائى (٣٠٣) مكتبة المطبوعات الاسلامية بحلب والنسخة الثانية: ايج لم سعيد كمبى - كراتشى - باكستان.

سنن ابن ماجه للامام أبو عبد الله محمد بن يزيد بن ماجه القزويني (٢٧٣) دار الفكر - بيروت والنسخة الثانية: ايچ لم سعيد كمبني - كراتشي - باكستان.

مشكوة المصاييح للامام المحدث ولي الدين محمد بن عبد الله الخطيب التبريزي - دار الفكر - بيروت والنسخة الثانية: ايچ لم سعيد كمبني - كراتشي - باكستان.

المصنف لحافظ أبي بكر عبد الرزاق بن همام الصنعاني (٢١١) - الشركة المتحدة للتوزيع - بيروت.

المستدرک للامام محمد بن عبد الله الحاكم (٤٠٥) - دار الباز - مكة المكرمة.

اعلاء السنن للشيخ ظفر أحمد العثماني (١٣١٠-١٣٩٤) - ادارة القرآن - كراتشي - باكستان.

مجمع الزوائد للحافظ نور الدين علي بن أبي بكر الهيثمي (٨٠٧) - دار الريان - القاهرة.

المصنف لابي بكر بن أبي شيبة (٢٣٥) - ادارة القرآن - كراتشي - باكستان.

السنن الكبرى للامام أبو بكر أحمد بن الحسين البيهقي (٤٥٨) - نشر السنة - ملتان - باكستان.

كتر العمال للشيخ علاء الدين علي المتقي بن حسام الدين الهندي (٩٧٥) - دار الكتب العلمية - بيروت.

عمدة القارى شرح صحيح البخارى المسمى بالعيني على البخارى للعلامة بدر الدين

العيني (٧٦٢-٨٥٥) - دار الفكر - بيروت.

فتح البارى للحافظ احمد بن علي بن محمد بن حجر العسقلاني (٧٧٣-٨٥٢) - دار

احياء التراث العربى - بيروت.

لامع الدرارى على جامع البخارى للشيخ محمد زكريا الكاندهلوى (١٣١٥-١٤٠٢) -

ايچ لم سعيد كمبني - كراتشي - باكستان.

معارف السنن للشيخ محمد يوسف البتورى (١٣٢٦-١٣٩٧) المكتبة النورية - كراتشي

- باكستان.

عارضة الأحوذى بشرح صحيح الترمذى للامام الحافظ ابن العربى المالكي (٤٣٥-٥٤٣)

- دار الكتب العلمية - بيروت.

- الكوكب الدرى على جامع الترمذى للشيخ محمد يحيى الكاندهلوى (١٣٣٤) - ادارة القرآن والعلوم الإسلامية - كراتشى - باكستان.
- العرف الشذى للعلامة محمد أنور شاه الكشميرى (١٢٩٢-١٣٥٢) - ايج لم سعيد كعبى - كراتشى - باكستان.
- أمان الأحبار فى شرح معاني الآثار للشيخ محمد يوسف الكاندهلوى - ادارة تاليفات أشرفية - ملتان - باكستان.
- الترغيب والترهيب للحافظ أبى محمد زكى الدين عبد العظيم بن عبد القوى المنذرى (٦٥٦) - دار الفكر - بيروت.
- جامع المسانيد للإمام أبى المؤيد محمد بن محمود الخوارزمى (٥٩٣-٦٦٥) - دار الباز للنشر والطباعة - مكة المكرمة .
- تحفة الأخيار بترتيب شرح مشكل الآثار لأبى جعفر أحمد بن محمد سلامة الطحاوى (٢٣٩-٣٢١) - دار بلنسية - الرياض - المملكة العربية السعودية.
- مختصر اختلاف العلماء تصنيف لأبى جعفر أحمد بن محمد سلامة الطحاوى (٢٣٩-٣٢١) والاختصار للإمام أبى بكر الجصاص (٣٧٠) - دار البشائر الإسلامية - بيروت.
- النكت الظرف على الاطراف لابن حجر العسقلان مع تحفة الأشراف بمعرفة الأطراف - مكتبة عباس أحمد الباز - مكة المكرمة.
- غرب الحديث لأبى القاسم بن السلام الهروى (٢٢٤) - دار الكتب العلمية - بيروت - لبنان.
- لمذهب الكمال فى أسماء الرجال - الحافظ جمال الدين أبى الحجاج يوسف المزى (٦٥٤-٧٤٢) - دار الفكر - بيروت.
- صحيح ابن حزيمة - المكتب الإسلامى - بيروت.
- مجمع بحار الأنوار فى غرائب التنزيل ولطائف الأخبار للشيخ العلامة محمد طاهر الكهراتى (٩٨٦) - مكتبة دار الايمان - المدينة المنورة - العربية السعودية.
- عقود الجواهر الثمينة فى أدلة مذهب الامام أبى حنيفة - للإمام السيد محمد المرتضى الزبيدى (١٢٠٥) - ايج لم سعيد كعبى - كراتشى - باكستان.

- المغني لعبد الله بن احمد بن محمد بن قدامة المقدسي (٦٢٠) - مكتبة الرياض الحديثة - الرياض - مملكة العربية السعودية.
- إحكام الأحكام شرح عمدة الأحكام للعلامة تقي الدين ابن دقيق العيد - دار الكتب العلمية - بيروت.
- التعريفات للسيد الشريف علي بن محمد الجرجاني (٧٤٠-٨١٦) المكتبة الحمادية - كراتشي - باكستان.
- الهداية للشيخ برهان الدين علي بن أبي بكر المرغيناني (٥٩٣) - دار الكتب العلمية - بيروت والنسخة الثانية: مكتبة شركة علمية - ملتان - باكستان.
- البناءة في شرح الهداية للشيخ بدر الدين العيني (٧٦٢-٨٥٥) المكتبة الامدادية - ملتان - باكستان.
- شرح فتح القدير للشيخ كمال الدين محمد بن عبد الواحد الشهر با بن الهمام (٦٨١) - دار الكتب العلمية - بيروت.
- المجموع شرح المهذب للشيخ أبي زكريا محي الدين النووي (٦٧٦) - المكتبة التجارية - مكة المكرمة.
- تلخيص الحبير في تخريج أحاديث الرافعي الكبير للحافظ احمد بن علي بن محمد بن حجر العسقلاني (٧٧٣-٨٥٢) - النسخة المدنية.
- التمهيد لما في الموطأ من المعاني والمسانيد للحافظ يوسف بن عبد الله بن محمد بن عبد البر القرطبي (٤٦٣) دار الكتب العلمية - بيروت.
- إحياء العلوم للإمام أبو حامد محمد بن محمد الغزالي (٥٠٥) - دار القلم - بيروت.
- حجة الله البالغة للشيخ شاه ولي الله أحمد بن عبد الرحيم الدهلوي - دار احياء العلوم - بيروت.
- رد المحتار - للإمام محمد أمين الشهير بابن عابدين الشامي - دار الفكر - بيروت والنسخة الثانية ايج لم سعيد كنجي - كراتشي - باكستان.
- شرح العيني على كثر الدقائق المسمى برمز الحقائق للفقير بدر الدين العيني (٧٦٢) - ٨٥٥ - ادارة القرآن - كراتشي - باكستان.

- البحر الرائق للامام زين الدين ابن نجيم - المكتبة الماحدية - كوتته - باكستان.
- فتح باب العناية بشرح النقاية للفقير المحدث على بن سلطان القارى - شركة دار الأرقم - بيروت.
- رغبة المتلمى في شرح منية المصلى المشتهر بشرح الكبير للشيخ إبراهيم الحلبي الحنفى - سهيل اكيدي - لاهور - باكستان.
- السعابة في كشف ما في شرح الوقاية للعلامة أبي الحسنات محمد عبد الحى اللكهنوى (١٢٦٤-١٣٠٤) - سهيل اكيدي - لاهور - باكستان.
- الفتاوى العالمكويه المعروفة بالفتاوى الهندية للعلامة الشيخ نظام وجماعة من العلماء - مكتبة رشيدية - كوتته - باكستان.
- كتاب بدائع الصنائع في ترتيب الشرائع للامام علاء الدين بن أبي بكر بن مسعود الكاساني (٥٨٢) - ايچ لم سعيد كسينى - كراتشى - باكستان.
- حاشية الطحطاوى على مراقى الفلاح - للعلامة أحمد الطحطاوى - مير محمد كتب خانہ - كراتشى - باكستان.
- الفقہ الميسر - مولانا شفيق الرحمن الندوى - مؤسسة الصحافة والنشر - لكهنو - الهند
- المفصل في أحكام المرأة - دكتور عبد الكريم زيدان.

Urdu

- آثار الحديث للعلامة خالد محمود - دار المعارف - لاهور - باكستان.
- لغات الحديث - علامة وحيد الزمان - مير محمد كتب خانہ - كراتشى - باكستان.
- درس ترمذى للشيخ محمد تقى عثمانى - مكتبة دار العلوم - كراتشى - باكستان.
- آثار التشريع - للعلامة خالد محمود - دار المعارف - لاهور - باكستان.
- علم الفقه - علامة عبد الشكور لكهنوى - عمدة المطابع - لكهنو - الهند.
- رسول اکرم کا طريقہ نماز - مفتی جمیل احمد لدیری - ادارہ اسلامیات - لاهور.
- نماز مدلل - مولانا فیض احمد ملتان - مکتبہ حقانیہ - ملتان.

نماز مسنون - مولانا صولی عبد الحمید سواتی - مکتبہ دروس القرآن - کوجھرانوالہ.
 آئینہ نماز - مولانا سعید احمد مظاہری - مکتبہ الشیخ - کراتشی - پاکستان.
 مثنیٰ زہور - مولانا اشرف علی ٹھانوی - کتب خانہ اختر - سہارنپور - ہند.
 فتاویٰ رحیمیہ - للمفتی عبد الرحیم لاجپوری - ادارہ دعوت اسلام - کراتشی -
 پاکستان.

نجات کا راستہ - مولانا ابو المظفر ظفر احمد نادری - مکتبہ قادریہ - واہگہ لاہور.
 زبدۃ الفقہ - مولانا سید زوار حسین شاہ - ادارہ مجددیہ - کراتشی - پاکستان.

English

Kitaab-us-Salaat - Young Mens Muslim Association,
 Benoni, South Africa, Third Edition, 1989.

Bahishti Zewar - Moulânâ Ashraf Alî Thânwî (رحمہ اللہ) -

Madrasah Arabia Islamia, Azaadville, South Africa -
 1997 edition.

Women in Musajid and Islam - Mujlisul Ulema - 1988
 - Port Elizabeth - South Africa.

GLOSSARY

A	
ahâdîth	the statements, actions or approval of any act of Rasûlullâh ﷺ. Singular hadîth.
azân	the call to prayer
athar	the statement or action of a Sahâbî ﷺ
aurah	the private parts of the body which need to be covered
D	
du'â	supplication or invocation
F	
Fajr	the pre-dawn prayer
fard	obligatory
fatwâ	legal verdict
Fuqahâ	jurists
H	
hajj	pilgrimage
haram	the sacred precincts of the Ka'bah
harâm	unlawful
I	
ihrâm	the sheets donned by the pilgrim
Imâm	leader especially in prayer, also a learned scholar
imâmat	the act of leading the prayer
iqâmah	the minor call to prayer recited before the obligatory prayer
Ishâ	the night prayer

J	
jahrî	the salâh in which the Qur'ân is recited aloud
jamâ'ah	congregation
janâzah	the corpse or the prayer related to it
jumu'ah	the Friday prayer
K	
kafn	burial shroud
khimâr	the veil used to cover the face
M	
mahram	a relative who one cannot marry
Maghrib	the evening prayer performed after sunset
makrûh	abominable and disliked act in Sharî'ah
makrûh tahrîmî	an act whose detestability is not established by categoric proof. It is closer to harâm and is a sinful act. The perpetrator is liable for punishment.
makrûh tanzîhî	A lesser category of makrûh that is closer to permissibility. The perpetrator is not liable for punishment. However, one should also abstain from such acts as they can lead to unlawful acts.
Mashâikh	title of scholars trained in the traditional sciences, singular Sheikh
Muftî	one who issues legal verdicts

muazzin	one who calls out the azân
muhaddith	a scholar of hadîth, plural: muhaddithîn
munqati'	a chain of narrators that has an interruption where one of the links is missing
muqtadî	one who follows the Imâm in salâh
musjid	mosque, plural musâjid
mutawâtir	a statement narrated by such a large group of people from generation to generation that one cannot call them liars
N	
nafl	optional
nikâh	marriage
Q	
qadâ	an act which makes amends for one that is missed
qa'dah	sitting position
qiblah	direction facing the Ka'bah
qirâ'ah	recitation of the Qur'ân
R	
rak'ah	one unit of salâh
rukû	a posture of salâh in which one bows down
S	
saff	the rows of worshippers
sajdah	prostration
salâm	the act of completing the salâh
Sahâbah	the companions of Rasûlullâh ﷺ

Sahâbîyyah	a female companion of Rasûlullâh ﷺ
Shaytân	satan
shâz	non-canonical
Sheikh	title of a scholar trained in the traditional sciences
Sûrah	a chapter of the Qur'ân
Sûrah Fâtihah	the opening chapter of the Qur'ân
T	
Tâbi'în	the generation of Muslims that succeeded the Sahâbah ﷺ. Singular Tâbi'î, female: Tâbi'îyyah.
Taba-Tâbi'în	the generation of Muslims that succeeded the Tâbi'în
takbîr of tashrîq	the words recited during the days of Eid
talâq	divorce
tasbîh	reciting Subhânallâh etc.
tashahhud	the dua to be recited when in the sitting position in salâh
U	
Ulamâ	scholars of Islamic knowledge
W	
wudû	ablution

والحمد لله الذي بفضلہ تم الصالحات وبتوفيقه يوفق العبد للطاعات والصلاة والسلام
على من بعث بالآيات البينات

Translation:

“And all praises are due to Allâh through whose grace pious deeds are completed and through whose granting of capability, a person can perform acts of obedience. Blessings and salutations upon the prophet who was sent with clear signs.”



ISBN 01-7101-692-0 www.idara.co



9 788171 016822 ₹ 8000